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PART III.



TRANSLATED BY
RAJENDRA NATH SEN, M.A., LL.B.



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20-31. The boys were filled with joy and said with a sweet smile, "O mothers, we are very hungry ; so Kṛiṣṇa and Balarāma have sent us to you. They are at a great distance from this place, putting up at Madhuvana at the root of the holy fig tree. Give us food, please. We are hungry. They, too, are exhausted and have begged food of you. Let us know soon if you will give us food or not." The Brāhmin women, who were devoted to Kṛiṣṇa, thereupon, with streaming eyes and with a thrill of raptures in their bodies prepared to go to Lord Kṛiṣṇa with boiled winter rice, milk boiled with rice and sugar, baked cakes, delicious curd, condensed milk, *ghee* and honey deposited in cups of silver and bell-metal. These blessed and virtuous ladies anxious to see Kṛiṣṇa proceeded with many objects in view. They arrived there and saw that Kṛiṣṇa attended by Balarāma and the children was looking like the moon surrounded by stars. He was clad in yellow silken dress, he was lovely, smiling, youthful, dark blue in complexion and of a tranquil disposition. His face resembled the full moon. He was decked with anklets, bracelets and armlets. His neck was adorned with a wreath of crystals which descended up to the knee. His breast was decked with garlands of jasmine.

32-46. His body was besmeared with sandal, aloe, saffron and musk. His nose and cheeks were very beautiful. His teeth resembled the grains of ripe pomegranate. He had a plumage of peacock, attached to his diadem. His ears were decked with Kadam. Even by meditation, the yogis are unable to get a glimpse of this deity who always favours his votaries. He is constantly adored by Brahmā, S'iva, Dharmā, Anantā, Indra and the Munis. The wives of the Brāhmins reverentially bowed to him and worshipped him in the light of their limited intellect. They said, "You are, O Lord, the Supreme Being, the support of all. Sometimes you are void of attributes and form : at other times, you are vested with attributes and a shape. You are the witness of every act. You are dissociated from all objects. You are Nature as well as the Puruṣa (the Supreme Being ; and you are the final cause. Brahmā, the creator, Viṣṇu, the preserver, and S'iva, the destroyer are all you digits. You are, O lord, the same Mahā-Viṣṇu who wields a world on each of the pores of his skin. You are his father. You are the emblem of valour, energy and wisdom. You are all wisdom. The Vedas hold that you are indescribable. Who is capable of adoring you? You represent the thread (system) of creation and the five subtle elements. You are the root of all energy and the symbol of all power. You are the lord of all force and you harbour every kind of might. You are unthinkable and effulgent. You are all happiness and eternal. For a wonder, you have a body and yet you have no body. You have not got any of the senses ; and yet you know everything that could be perceived by the senses. When Saraswatī, Mahēśa, Anantā, Dharmā, Brahmā, Pārvatī, Kamalā, Rādhā, Sāvitrī, and the four Vedas are unable to adore you or determine your essence, then how is it possible for men and incompetent persons like ourselves to do so? O friend of the poor, be propitiated with us and show us compassion."

47-57. So saying, they threw themselves prostrate at his feet : and the Lord held out to them assurances of safety. Whoever at the time of worship reads the above hymn will be saved, no doubt in the same manner as the

above girls. Hari seeing them thus prostrate said to them thus, "Accept some boon and all will be well with you." They replied cheerfully and reverentially, "O Lord, we do not want any other boon than this, that we want to serve your lotus feet. Kindly give us, therefore, devotedness and allegiance to your feet. Be merciful, O Lord. We shall not return home but remain here and constantly behold your face." The merciful Kṛiṣṇa agreed and partook with the boys of the delicacies offered to them by the ladies, which were as sweet as nectar. Then the ladies saw that a golden car was descending from the heavens. It was furnished with apparels, diamond looking-glasses, pillars and jars. It was decked with garlands of Pârijâta, banners pure and bright like flame, cloths and white chowries. It was very lovely, speedy like the mind, and lighted up with a hundred moons.

58-71. It contained attendants of Kṛiṣṇa clad in yellow dress and adorned with diamonds and wreaths of wild flowers. They were all young, dark-blue, vested with two hands holding a flute and looked like cow-herds. Their curved crest was adorned with the plumage of peacocks and nose-gay of flowers. They hastily came down from the car, bowed to Lord Kṛiṣṇa and asked the Brâhmin women to enter into the car. The ladies then bent their heads to Kṛiṣṇa, went to the Goloka, quitted their mortal frames and were turned into cowherdesses. Through his illusions or supernatural charms, Hari, then constructed shadows of the Brâhmin women and sent them back to the houses of the Brâhmins. The suspicious Brâhmins, on the other hand, came out in quest of them and discovered them in the way. They were very pleased to see them and gently said thus :—"Ah! you are truly blessed, for you have seen Lord Kṛiṣṇa. Our existence and study of the Vedas are wholly ineffectual or fruitless. The Vedas, the Purâṇas and the savants hold that all objects constitute the essence and glory of God. He alone gives reward to people for their devotion, meditation, vow, charity, pilgrimage, fasting, the study of the Vedas or the worship of the idols. By the side of the Kalpa tree, all other trees are useless. Similarly, whoever adores Lord Kṛiṣṇa may dispense with all other adorations as useless. A person who can cross an ocean need not display his valour by crossing a mere well. So saying, the Brâhmins took their wives to their respective houses and spent their days with them with pleasure.

72-82. The Brâhmins could not cherish any sort of suspicion in their mind regarding their identity, seeing that their wives were more than ever expert in every act and disposed to amorous pastimes. Thereafter the Supreme Lord Hari, Baladeva and the children soon went home. I told you what I heard in days of yore touching the glory of Lord Hari from Dharma. Now what do you want to hear?" Nârada said, "O best of saints, what act of piety enabled the Brâhmin women to attain salvation which is inaccessible even to the munis and the saints? Who were these ladies in their previous births and what faults did they commit on account of which they were born in this world (earth)? Will you kindly remove my doubts on these points?" Nârâyaṇa said, "O Nârada, they were at first the beautiful, virtuous, good-natured, pious wives of the seven Rîṣis to whom they were extremely devoted. They were in the prime of their youth, with rising breasts and thick loins. They were gorgeously clad and decked with ornaments from head to foot. Their

complexion had the colour of heated gold : and their faces which looked like lotus were graced with gentle smiles. Their crooked glances could turn even the heart of saints. Of yore, the god of fire was much excited with lust at the sight of their faces, rumps and breasts and desired their society in his heart. Once upon a time he passionately touched them with his flame in the kitchen and was beside himself with lust. The virtuous nymphs, solely devoted to their husbands, could not realise this fact ; but the Fire-god who touched them, again and again, was bewildered with lust.

83-95. Then lord Angirâ came to know what was passing in his heart and cursed him saying, "You will be omnivorous, i. e., consume everything." When the Fire-god came to his senses, he was much abashed and adored Angirâ. He was so much afraid of the valour of a Brâhmin that he shivered from head to foot. Angirâ in anger also cursed the nymphs who were touched by the Fire-god saying : "You have been polluted by sin : therefore you will also be born as women in India where you will be wedded to Brâhmins descending from the same stock as ourselves." Thereupon the women began to weep and subdued by love, with folded palms, they entreated the great sage Angirâ thus : 'O best of saints, we are sinless and chaste. You ought not to abandon us ; unconsciously we have been touched by another person. You should not punish your servants devoted to you. When shall we again be able to behold your lotus-feet ? O saint, separation from the husband is more painful to a woman than the cut by a sword or the bolt from the blue or other kinds of injury inflicted upon her. How can we go to earth, if we quit a pious, virtuous and excellent husband like yourself. If we have to go there at all, when shall we return ? Consistently with justice we cannot be charged with a sin when we have been unconsciously touched by others. Ahalyâ, though raped by Indra, got back her husband and was considered chaste in spite of her sexual intercourse with Indra. But how is it that mere touch entailed upon us the penalty of divorce ? O pious saint, you are versed in the Vedas and their auxiliary branches. You are the best of those that are so versed. You should consider this point. When women are frightened, they seek the protection of their respective husbands. But if the husbands themselves terrify them, whose protection will they seek ?

96-107. O pious soul, hold out assurance of safety to us. Who can punish his wife, pupils or sons ? Be a person strong or weak, he is the owner of his property. No one can prevent a person from selling his own property." The merciful sage, when he heard their words, looked at them, was subdued by love and wept bitterly. Then all the saints were afflicted with grief caused by the reflection of the separation of the women from their husbands and dumb-founded like statues. The learned Angirâ after having wept bitterly for a long time consulted his brothers and said to the damsels. "The S'rutis hold that people are liable to enjoyments or sufferings so long as their karma is predominant. You can no longer enjoy our society as the terms of your enjoyment are over. A person must reap the consequences of his acts in India. He can by no means do away with the reward or the penalty of his acts in ten millions of years. Whoever enjoys the society of a woman courted by another man dwells in the hell called the thread of time so long as the sun and the moon exist. A vile woman is not fit for an act sacred to the manes

or the gods. The husband loses his grace and valour by embracing her. Brahmā himself hath said that oblations of *ghee* to the fire or offerings of water made by such a man do not satisfy the gods or the manes.

108-118. This is why learned men carefully preserve their wives ; otherwise they are consigned to hell. The Pandits preserve the integrity of their wives with care, as women are at the bottom of all evil and can, by no means, be trusted. A wife and a cooking utensil should always be carefully preserved; for they are consecrated by the touch of the owner and desecrated by the touch of others. A woman who defrauds her husband and courts another lover is consigned to the hell called the Kumbhîpākâ as long as the sun and the moon exist. The myrmidons of Yama chastise her if afflicted with tortures, she tries to run away from that place. She is always bitten there by worms as big as snakes. The bite causes her to scream in pain but does not affect her life. For the sake of pleasure which only lasts for a few minutes, the wretch forfeits fair fame in this world and is consigned to hell hereafter. Therefore the virtuous try their best to shield their wives from the gaze of others. In a word, that woman is truly blessed who is not touched even by the rays of the sun. A vile woman who is independent of the control of her husband resembles a sow in all her features.

119-131. A woman, who to preserve the integrity of the family of her husband, is obedient to him goes to the Vaikunṭha along with him. You should therefore go to earth and assume there human forms. Afterwards the bare sight of Hari will enable you to go to the Goloka. Hari, by the supernatural powers of Yoga or abstract meditation, will construct your shadows which for some time will dwell in the houses of the Brâhmins and then come back to us. Thus, in course of time through your digits you will become our wives again. Thus my curse has proved more than a boon to you." The sorrowful Angirâ paused. Cursed by him, they descended to the earth and were wedded to the Brâhmins. Afterwards, when they reverentially offered food to Hari, they were emancipated and went to the divine land. Thus the curse was more than a source of prosperity to them. For a wonder, the anger of sages is immediately productive of good. Therefore adversity caused by the great is better than prosperity brought about by the wicked. The Brâhmin women forsaken by their respective husbands obtained emancipation, from which it is clear that no one attains greatness without calamity. Thus I narrated to you the excellent deeds of Hari and also the wonderful account of the redemption of the virtuous girls. O saint, the history of Lord Kṛṣṇa is original at every step. It is so lovely. One who listens to it is never satiated. In a word, good things never cause sufficient satisfaction. I related to you exactly what I heard from my spiritual guide. Now tell me what you want to hear." Nârada said, "O ocean of mercy, what shall I tell you? Describe to me ever thing that you heard from your guru." Nârâyaṇa then continued to recite the glory of Hari.

CHAPTER XIX.

1-9. Nârâyaṇa said, "Once upon a time Hari without Baladeva but with his associate children went to the coast of Yamunâ where the serpent Kālîya used to dwell. There in a forest situated on its coast he ate ripe fruits and

then refreshed himself with the limpid water of the stream. After having grazed the cows, with the children, he kept them in a suitable place and then sported with the boys. When the boys were infatuated with the excitement of the sports, the cow chewed green leaves and, after having drunk poisoned water, they grew restless with pain and expired immediately. The cow-herds, frightened and perplexed, reported the matter to Lord Kṛṣṇa who with full knowledge of the whole affair restored to life the cows who began to look him in the face. Then the Supreme Lord Kṛṣṇa who was vested with a human form ascended a kadam tree situated on the coast of the Yamunā and thence dropped into the house of the snake. The water thereupon rose a hundred cubits high, which caused joy and sorrow to the boys at one and the same time.

10-20. When Kālīya perceived the approach of a man, he was highly incensed and at once swallowed Hari just as a man unconsciously catches hold of a red-hot iron, whereby the throat and stomach of the snake were burnt. Thereupon the snake, oppressed by the glaring radiance of Brahma, vomited him at once crying, "Alas ! I perish !" The snake then chewed the body of Hari which was as hard as thunder or adamant with the result that all his teeth were broken ; and there was a copious flow of blood from his mouth. Kṛṣṇa then sat down on the head of that toothless monster who, crushed by the weight of the Lord that sustains the universe was about to die. He vomited blood, swooned and dropped on the ground. Seeing him senseless, all the snakes wept bitterly out of love. Some ran away through fear : and others entered into a hole. Then the chaste Suvalā, the spouse of the snake, when she saw that her husband who was about to cohabit with her was reduced to this plight, wept before Hari with other female snakes. With a heart perplexed with fear and with folded palms, she caught hold of the lotus feet of Hari and said, "O Lord of the universe, source of all dignity, give me back my husband. There is no one so dear to the wife as the husband. O ocean of endless love, you are the lord and friend of the gods. I entreat you not to kill my husband. O lover of Rādhā, you are the friend of the whole world and the ruler even of Brahmā. Give me back my husband. When Śiva, Brahmā, Ananta, Kārtika, Sarasvatī and the Vedas are rendered speechless in their fruitless attempt to adore you, who else can do it ? What to talk of a worthless, foolish and evil-minded wretch like myself ? It is impossible for a mean reptile like me to obtain a glimpse of your face. How can I have the presumptuous audacity to think of adoring the Supreme Being who is constantly eulogised by Brahmā, Hari, Hara, Ananta, other gods, Manu, men and the sages ?.

21-31. How can I, immersed in sin and ignorant of the Vedas and the holy scriptures, possibly adore you, when Pārvatī and Kamalā are afraid of the task, when even Sāvitrī, the mother of the Vedas, is incapable of it ? I adore the lotus-feet of that Supreme Being who, decked with gems and lying on a golden bedstead, resides in the heart of Rādhā ; whose body is besmeared with sandal paste and who has a smiling countenance ; who is full of happiness and felicity : whose crest is adorned with jasmine wreaths, whose mind is delighted with the fragrance of the Pārijāta, whose body is agitated with a thrill of raptures at the sound of cuckoos and the sound of bees ; who always

chews the betel offered to him by his beloved spouse; who is worshipped by Brahmâ, S'iva, Ananta etc Wife of a snake, how can I adore the indescribable Hari who is served by Lakṣmî, Saraswatî, Durgâ, Gangâ, Sâvitri, the adepts, Manus and saints, who baffles the oratorical powers of the Vedas and savants? O god, you are without a cause and yet you are the final cause. You are the Lord of all, supremely good, and manifest yourself of your own accord. You are excellent and the lord of the excellent. I bow to you. O Kṛiṣṇa, you are the lord of the gods, the demons, Brahmâ, Ananta the saints, the Manus and the adepts. You are the lord of all attributes. Therefore, O master of all animate and inanimate objects, deign to preserve me. O soul of the universe, you are the lord of virtue and the virtuous, the good and the evil, and the Vedas. Even the Vedas are unable to determine your essence. You are the ruler of the body and the soul. You are the friend of all. Therefore, O Lord, I beseech you to preserve me."

32-34. The goddess of the snakes, having thus adored Lord Kṛiṣṇa with a reverential inclination of her head, held his lotus feet. Whoever reads this hymn every day in the morning, noon and evening is relieved from all kinds of sins and goes to the land of Hari. In this world, he acquires faith or religious belief in Hari; and, after his death, he secures his allegiance or bondage, becomes one of his attendants and obtains the four kinds of redemption, Sâlokya, etc.

35-44. Nârada said, "O blessed soul, kindly narrate to me what was stated by Hari in reply to the words of the spouse of the serpent." Sîta said, "Saint Nârâyaṇa, the son of Dharma, when he heard the words of Nârada commenced the narration of that wonderful and excellent anecdote. Lord Kṛiṣṇa was much impressed with the hymn of the wife of the serpent lying prostrate at his feet with folded hands and bewildered with fear and said, 'O queen of snakes, be of good cheer and solicit a boon from me. O mother, by my boon your husband will be free from death and decrepitude. Child, quit this lake from this day forth and go home with your family and husband. From to-day forth you are my daughter; and your husband is like my son-in-law I have imprinted foot-marks on the head of your husband who, on that account, will be adored by Garuḍa. Go hence to Ramaṇaka-dwîpa and ask of me any boon you desire.'" Thereupon the wife of the snake wept with joy and respectfully thus said, "Sire, let my faith be firmly established in your lotus-feet. This is the boon I require from you.

45-57. May my mind ever wander in the lotus of your feet like a bee! May I be blessed in the love of my husband; and may he be the best of sages!" So saying, she looked him in the face which resembles the full moon. Her mind was filled with raptures: her eyes, with tears. She again said respectfully, "Lord, I shall not go to the Ramaṇak Islands. I have nothing to do with the world. Let my husband take part in worldly affairs. Lord, make me your slave. I do not desire other kinds of redemption (Sâlokya etc.) which are sixteen times inferior to the bondage of your lotus-feet. I crave only the above boon, viz., your bondage; whoever wants any other boon, though born in the sacred land of India, is for ever rendered destitute." The Lord smiled and complied with her request. At once, an excellent lovely car of gem

descended from the sky, furnished with paraphernalia and wreaths of flowers, filled with the attendants of Lord Kṛiṣṇa, speedy like the wind and mind and moving on a hundred wheels. The blue-coloured attendants of the Lord descended, bowed to Kṛiṣṇa, picked up Suvalā and proceeded to the Goloka. Then Hari, by his powers of illusion, constructed a shadow of Subalā and gave it to Kālīya who, bewildered by the magic of the Lord, did not suspect anything wrong.

58-70. Then the merciful Lord descended from the head of Kālīya and touched it with his fingers. He at once recovered and beheld before him Hari and the weeping, chaste Suvalā with folded palms. Seeing that the snake was dumb, he spoke to him thus (as God is equally kind to the fit and unfit): "Kālīya, my child, solicit from me any boon that you may desire. You are dearer to me than my life. Be of good cheer. Whoever springing out of my digits is devoted to me secures my favours. I simply control him a little bit: and then I am propitiated. Now I tell you that whoever will kill any of your descendants will commit the sin of Brāhmin-slaughter. And whoever will strike a rod on the foot-marks of your head will commit a sin twice as culpable as the Brāhmin-slaughter. Lakṣmī will leave his house. His race, longevity and fame will be attenuated. He will live for a century in the hell called the thread of time where he will be bitten by worms as huge as snakes. Then he will be born again, but die subsequently of snake-bite. His descendants will live in constant fear of snakes. Whoever will worship your descendants or the foot-marks on their heads will be relieved from all sins. Just go, therefore, to the island of Ramanāka. You need not be afraid of the divine eagle who will worship you, as soon as he will see your foot-marks."

71-81. O son, you and your descendants will be rendered free from his fear. You will excel your relations. I can give you any other boon desired by you. Remove all fear from your mind now." Then Kālīya with shivering frame and folded palms thus replied, "O Lord, I do not want any other boon than this, that in every birth I may devoutly remember your lotus feet. Whether I acquire the birth of a bird or a Brāhmin, my life will be blessed if I remember you. Without faith in you, even life in heaven is fruitless. The place where a man remembers you is the best of all places in the world. Whether a person's life be long or short, it is fruitful if it is spent in your service. Whoever ministers to your lotus feet is exempt from death, decrepitude, disease, fear, etc. A person devoted to you does not want even the unattainable position of Indra, Brahmā or an immortal being. He despises the four kinds of redemption, (Sālokya etc.) like a torn piece of cloth. From that day forth, O Lord, when I obtained your mystic formula from Ananta, I have been rendered black in appearance by contemplation of your features and by your grace.

82-90. Garuḍa's faith in you was strong; and mine weak; hence he was able to expel me. O best of those who grant boons, now you have given me firm faith so that we have equal degrees of faith. Therefore Garuḍa will no longer be able to devour me. As soon as he will see your foot-marks on my head, he will quit me, whether I have merits or not. O god, the princes of snakes will now be submissive to me. I can no longer be killed by Garuḍa. I am afraid of none now except Ananta. Ah! what a good luck I have! The

lord who is not observed even in dreams by the contemplative Indra, gods, saints, Manus and men is perceptible to my senses. Lord, you take a form to please your worshippers; otherwise, you have no form. When you take a form, you are vested with attributes; otherwise you are void of a form and attributes. You are self-determining, eternal, the prop and the lord of the universe and the final cause. You are the witness of every act and the soul of the universe. You can take any form. How can an ordinary snake like me adore you when Brahmā, Śiva, Ananta, Dharma and Indra are unable to do so? O friend of the poor, O ocean of mercy, pardon a wretch like myself who, through his folly and the crookedness of his heart, chewed and swallowed you.

91-98. Like the sky, O Lord, you are unassailable by weapons, invisible and insurmountable. You are most effulgent and thus dazzle the sight." So saying, the snake fell at his lotus-feet. Hari was pleased and granted him all the boons solicited by him. Whoever in the morning reads the above hymn is relieved from the fear of snakes, from generation to generation. He can lie down even on a bed of snakes. A man bitten by snakes or dying of poison recovers if he listens to the hymn on his death-bed. Whoever writes this hymn on a birchen leaf and holds it on his right arm or wields it round his neck is exempted from the fear of snakes. A house where this hymn is preserved accommodates snakes; and the resident of the said house enjoys immunity from the fear of poison, fear and thunder. Whoever reads or wields this hymn ever cherishes the memory of Hari with a devout heart in this world; and in the end he consecrates his genealogy and secures the bondage of Hari.

99-102. Lord Kṛiṣṇa also gently asked the snake to go with his family to the island of Rāmapaka which was beautiful like the city of Indra, as it was situated on the coast of the Yamunā. Commanded by Hari thus, the snake wept bitterly and said, "When shall I behold your lotus-feet again?" Then the snake bowed to God a hundred times and went to the said island with his family through a passage across the water, with a heart afflicted by separation from Hari.

103-115. The water of the Yamuna is sweet like nectar and every one was pleased. When Kālīya went there, he saw a habitation (beautiful like Indra's city), which Viśwakarmā had already constructed at the command of the merciful Lord. There the snake passed his days happily with his family and children. Thus I have narrated to you the wonderful account of Hari. What more do you want to hear?" Nārada said, "Lord, why had Kālīya to quit his home and go to the coast of the Yamunā?" Nārāyaṇa said, "Of yore, I heard the following account on the Malaya range from Dharma on the occasion of the solar festival. Listen. Once upon a time the sage Pulaha seated in the council of saints held on the coast of the Suprabhā river put this question to Dharma incidentally in connexion with the life and deeds of Kṛiṣṇa. The merciful Dharma gave the answer which I am going to tell you. The snakes every year on the lunar day of the Full Moon in the month of Kārtika worship Garuḍa through fear at the command of Ananta. They bathe in the great shrine frequented by pilgrims called the Puṣkara and reverentially worship him with flowers, frankincense, light, sacrificial offerings and other

ingredients. Once upon a time, Kālīya in the pride of his heart refused to worship Garuda, snatched away sacrificial ingredients from other and attempted to devour them. The other snakes remonstrated in vain when Garuda suddenly appeared.

116-128. The snakes when they saw him fought with him at the risk of their lives till day-break to save the life of Kālīya. But crushed by the might of the bird they ran away and sought the protection of Ananta. When Kālīya saw that the snakes ran away, he remembered Hari and alone fought fearfully with the divine eagle. Ultimately he was vanquished by the bird and ran away in fear to the lake of the Yamunā : inasmuch as the bird, cursed by saint Saubhari was unable to pursue him there. His followers also subsequently joined him. Nārada asked, "O saint, why was Garuda cursed by Saubhari ? And why was he, though a vehicle of the lord, unable go to there?" Nārāyaṇa said, "Saubhari was engaged there on the coast of the Yamunā in the contemplation of God for a celestial hundred thousand years and thereby attained perfection. By his side, within the water of the Yamunā, a fish with its retinue was roaming fearlessly. It raised its tail several times and circumambulated round the saint. Garuda, seeing the huge fish, seized it with his bill. As soon as the saint cast an angry glance at him, the fish dropped on the water and approached the Muni for protection. The bird attempting to catch it again, the sage was incensed and said thus, 'O prince of birds, begone ! thou hast no power to slaughter an animal in my presence.'

129-140. Thou art proud of the fact that thou art the conveyance of Hari. Dost thou not know that Hari can create thousands of vehicles like thyself ? I can also reduce thee to ashes by the mere twinkle of my eye. Sirra, thou art the conveyance of Hari. And am I not also his slave ? I say, if thou come again to this lake, thou shall be reduced to ashes by my curse." Hearing this, the bird trembled, bowed to the Muni and went away. From that day forth, the mere mention of the lake causes a tremor in the heart of Garuda. I narrated to you what I heard from Dharma. Now, listen to the main story. When the boys saw that Hari did not emerge from the water for a long time, they were overwhelmed with grief and continually beat their breasts. Some of them fainted : others dropped on the ground. Some attempted to enter into the lake ; others prevented them from their design. Some wanted to commit suicide but they were frustrated in their endeavours by others. Some lamented loudly ; others cried out, "Kṛiṣṇa ! Kṛiṣṇa !" while others went to report the matter to Nanda.

141-150. Some of the boys clasped one another and, harassed by fear and mental agony, exclaimed, "Where is our Hari ? What shall we do ?" Others cried, "O son of Nanda, dearer than our lives ; O friend, appear before our eyes ; for, behold, we perish." Some of the boys were bewildered with grief and, weeping loudly, went to Nanda and communicated the whole affair to Yasodā and Balārāma. All the cowherds, male and female with hearts, agitated with grief and eyes red with tears ran with all their might. They were surrounded by the weeping boys and fainted on the coast of the Yamunā. Some beat their breasts ; others were dissuaded from their attempts to enter into the lake. Some constantly wept ; others lost their senses. Rādhā was prevented with great difficulty from entering into the lake ; she lay down

lord who is not observed even in dreams by the contemplative Indra, gods, saints, Manus and men is perceptible to my senses. Lord, you take a form to please your worshippers; otherwise, you have no form. When you take a form, you are vested with attributes; otherwise you are void of a form and attributes. You are self-determining, eternal, the prop and the lord of the universe and the final cause. You are the witness of every act and the soul of the universe. You can take any form. How can an ordinary snake like me adore you when Brahman, S'iva, Ananta, Dharma and Indra are unable to do so? O friend of the poor, O ocean of mercy, pardon a wretch like myself who, through his folly and the crookedness of his heart, chewed and swallowed you.

91-98. Like the sky, O Lord, you are unassailable by weapons, invisible and insurmountable. You are most effulgent and thus dazzle the sight." So saying, the snake fell at his lotus-feet. Hari was pleased and granted him all the boons solicited by him. Whoever in the morning reads the above hymn is relieved from the fear of snakes, from generation to generation. He can lie down even on a bed of snakes. A man bitten by snakes or dying of poison recovers if he listens to the hymn on his death-bed. Whoever writes this hymn on a birchen leaf and holds it on his right arm or wields it round his neck is exempted from the fear of snakes. A house where this hymn is preserved accommodates snakes; and the resident of the said house enjoys immunity from the fear of poison, fear and thunder. Whoever reads or wields this hymn ever cherishes the memory of Hari with a devout heart in this world; and in the end he consecrates his genealogy and secures the bondage of Hari.

99-102. Lord Kṛiṣṇa also gently asked the snake to go with his family to the island of Ramanaka which was beautiful like the city of Indra, as it was situated on the coast of the Yamunā. Commanded by Hari thus, the snake wept bitterly and said, "When shall I behold your lotus-feet again?" Then the snake bowed to God a hundred times and went to the said island with his family through a passage across the water, with a heart afflicted by separation from Hari.

103-115. The water of the Yamuna is sweet like nectar and every one was pleased. When Kālīya went there, he saw a habitation (beautiful like Indra's city), which Viśwakarmā had already constructed at the command of the merciful Lord. There the snake passed his days happily with his family and children. Thus I have narrated to you the wonderful account of Hari. What more do you want to hear?" Nārada said, "Lord, why had Kālīya to quit his home and go to the coast of the Yamunā?" Nārāyaṇa said, "Of yore, I heard the following account on the Malaya range from Dharma on the occasion of the solar festival. Listen. Once upon a time the sage Pulaha seated in the council of saints held on the coast of the Suprabhā river put this question to Dharma incidentally in connexion with the life and deeds of Kṛiṣṇa. The merciful Dharma gave the answer which I am going to tell you. The snakes every year on the lunar day of the Full Moon in the month of Kārtika worship Garuḍa through fear at the command of Ananta. They bathe in the great shrine frequented by pilgrims called the Puskara and reverentially worship him with flowers, frankincense, light, sacrificial offerings and other

ingredients. Once upon a time, Kâliya in the pride of his heart refused to worship Garuda, snatched away sacrificial ingredients from other and attempted to devour them. The other snakes remonstrated in vain when Garuda suddenly appeared.

116-128. The snakes when they saw him fought with him at the risk of their lives till day-break to save the life of Kâliya. But crushed by the might of the bird they ran away and sought the protection of Ananta. When Kâliya saw that the snakes ran away, he remembered Hari and alone fought fearfully with the divine eagle. Ultimately he was vanquished by the bird and ran away in fear to the lake of the Yamunâ : inasmuch as the bird, cursed by saint Saubhari was unable to pursue him there. His followers also subsequently joined him. Nârada asked, "O saint, why was Garuda cursed by Saubhari ? And why was he, though a vehicle of the lord, unable go to there?" Nârâyaṇa said, "Saubhari was engaged there on the coast of the Yamunâ in the contemplation of God for a celestial hundred thousand years and thereby attained perfection. By his side, within the water of the Yamunâ, a fish with its retinue was roaming fearlessly. It raised its tail several times and circumambulated round the saint. Garuda, seeing the huge fish, seized it with his bill. As soon as the saint cast an angry glance at him, the fish dropped on the water and approached the Muni for protection. The bird attempting to catch it again, the sage was incensed and said thus, 'O prince of birds, begone ! thou hast no power to slaughter an animal in my presence.'

129-140. Thou art proud of the fact that thou art the conveyance of Hari. Dost thou not know that Hari can create thousands of vehicles like thyself ? I can also reduce thee to ashes by the mere twinkle of my eye. Sirra, thou art the conveyance of Hari. And am I not also his slave ? I say, if thou come again to this lake, thou shall be reduced to ashes by my curse." Hearing this, the bird trembled, bowed to the Muni and went away. From that day forth, the mere mention of the lake causes a tremor in the heart of Garuda. I narrated to you what I heard from Dharma. Now, listen to the main story. When the boys saw that Hari did not emerge from the water for a long time, they were overwhelmed with grief and continually beat their breasts. Some of them fainted ; others dropped on the ground. Some attempted to enter into the lake ; others prevented them from their design. Some wanted to commit suicide but they were frustrated in their endeavours by others. Some lamented loudly ; others cried out, "Kriṣṇa ! Kriṣṇa !" while others went to report the matter to Nanda.

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in grief on the coast like a corpse, and Nanda, the lord of the cowherds, wept and fainted, again and again. Then the wise Balarāma tried to console the men, women and children.

151-162. He said, "O milk-men and milk-women, O children, O wise Nanda, remember the words of Garga. How can calamity possibly befall a person who, in the shape of Ananta, wields the whole universe on his head, who in the shape of S'ankara destroys the world and who personally governs it? How can danger overtake a Being who controls Mahā-Viṣṇu, the sustainer of a world on each of the pores of his skin? Who can subdue Lord Kṛiṣṇa who subdues the conqueror of death, who is the death of death and who is the dispenser of the all-dispenser Brahmā? Who can subdue him who is subtler than the atom, who is denser than the densest, who is invisible, though present everywhere and who resides in the heart of the devotees? As the sides or quarters cannot be concentrated in one place, as the sky cannot be touched, so the Lord of Rādhā cannot be controlled by any one, a fact distinctly specified in the Vedas. Metaphysicians hold that the soul is invisible. It cannot be the target of a weapon. It cannot be consumed or destroyed by any thing. For the sake of the devout people engaged in his contemplation, Kṛiṣṇa wields a form; otherwise the Supreme Being who is all glory and light has neither beginning, middle nor end. For a wonder, when the world was inundated, Brahmā came out of the navel of Hari. How can a lake then subject him to danger. It is easier for a gnat to swallow the universe than for a serpent to swallow Kṛiṣṇa." Thus I narrated to you the edifying, esoteric accounts of Hari, mysterious even to the Yogis. Nanda and others were consoled at his words, particularly when they remembered the words of Garga.

163-172. Only Yasodā and Rādhā were disconsolate. When they felt the pangs of separation from Kṛiṣṇa, words of consolation fell flat upon their ears. At this time, Kṛiṣṇa got up from the water, an incident which reassured men, women and children. The smile on his face gave it the aspect of the full moon. His clothes, the paint of collyrium in the border of his eyes and the sandal paste anointing his body were intact. The infallible Being was, as usual, clad in his apparel and decorated with the plumage of a peacock attached to his crest. He was engaged as usual in playing upon his flute. Yaśodā at once ran, clasped him to her breast and kissed him with a smile. Nanda, Balarāma and Rohiṇī took him in their laps by turns and gazed at his face with open eyes. The boys embraced him out of love: and the cowherdresses feasted their eyes with the charms of his person as a red-legged bartavelle gazes at the rays of the moon. At this time, a wild fire broke out and encircled the whole Gokula with all its residents. It was huge like a mountain: and every one was frightened and adored Lord Hari in this imminent danger.

173-186. People said, "O Lord, destroyer of Madhu, preserve us at this crisis, just as you preserved us before. You are our tutelary deity and family-god. The fire, Varuṇa, the Sun, the Moon-Yama, Kuvera, the wind, Isāna, Brahmā, Śiva, Ananta, Dharma and other gods, the Saints, Manus, men, demons, Yakṣas, Rākṣas, Kinnars and all objects, animate and inanimate, constitute your essence. O Lord of the universe hold out assurance of safety to us and

check the fire. You are the creator, the destroyer and the preserver of the world. The world appears and disappears according to your pleasure. We seek your protection. Do shield us from danger." Having said so, they assumed a posture of meditation. Then Kṛiṣṇa at once extinguished the fire with the nectar of his glances: and Gokul was saved from the peril affecting the lives of its residents. Whoever reads the above hymn is unquestionably relieved from all danger; the army of his enemy perishes; he conquers everywhere and attains a feeling of devoutness for Hari in this world and secures his service in the next. Hari after having relieved all from the perils of the wild fire went with them to his house which vied with the mansion of Kuvera. Then Nanda distributed copious wealth to the Brāhmins, feasted his friends and relations and caused the celebration of auspicious rites, the recitation of the name of Hari and the chanting of the Vedas to be performed by the priests. The residents of Vrindāvana, devoted to the lotus feet of Hari, performed joyful festivals on the occasion. Thus I recited to you the account of the auspicious deeds of Hari. It destroys the sins of the age of Kali, as fire consumes the fuel.

CHAPTER XX.

1-8. Once upon a time, Lord Kṛiṣṇa with the boys and Balarāma annointed with perfume went to the forest of Vrindāvana to play. The Lord played with them cheerfully. In the meantime, the cows went astray: and Brahmā, in order to ascertain the might of Lord Kṛiṣṇa, stole the cows with their calves and the children. Then the omniscient and omnipotent Lord Kṛiṣṇa, the prince of the Yogis, realised the intention of Brahmā and by the powers of his abstract meditation created all that was stolen. Then Lord Kṛiṣṇa bent upon fun and amusement returned home with the boys and Balarāma after grazing the cows. When Lord Kṛiṣṇa thus came to Vrindāvana and returned with the cows, the children and Balarāma continually for a year, Brahmā knew his might and came to him abashed at the root of the holy fig-tree where he observed that Lord Kṛiṣṇa in the midst of the boys was shining like the full moon surrounded by stars.

9 16. Lord Kṛiṣṇa, seated on a throne of gem and effulgent with the lustre of Brahma, was smiling gently. He was clad in yellow dress. He was decked with armlets, bracelets, anklets and ear-rings constructed with gems. His graceful face seemed to harbour the charms of ten millions of Cupids. His body was annointed with sandal, musk, aloe and saffron. His breast was adorned with a garland of Pārijāta; and his crest, with a plumage of peacock and jasmine wreaths. Nay, the ornaments themselves were decorated with the beauty of his person. Lord Kṛiṣṇa in the prime of his youth was dark-blue in appearance like a new cloud. His face had the lustre of the full-moon of autumn. His lips were like ripe bimbās; his nose was like the bill of the prince of birds. His eyes thieved the charms of the blooming lotuses of autumn. His breast was rendered bright with the lustre of the Kaustubha which it wore. The aspect of the Supreme Being, the Lord of Rādhā, was quite serene.

17-26. Brahmā was astonished at this sight and bowed to the Lord, again and again. The face of the Lord was the exact counterpart of the image he beheld in his heart. He saw the same image behind him and on all his sides as on his front. When Vrindāvana, in the eyes of Brahmā, was thus full of Lord Kṛṣṇa, he bowed to him, again and again. Brahmā saw that the cows, the calves, the cowherd boys, the trees, the shrubs and the creeping plants had all the appearance of Kṛṣṇa. He then meditated and beheld that the universe was full of the image of the Lord. By the illusion of Hari, the trees, mountains, the land, the seas, the devas (gods), Gandarvas, munis and men had all vanished and assumed the form of Hari. It was impossible to determine who was the Lord Kṛṣṇa, what constituted his illusion or his superhuman power or his majesty. Brahmā was struck dumb to find that all was Kṛṣṇa. He was at a loss to make out whom to adore and prepared to mutter the name of Hari at that place. He adopted the posture of meditation, folded his palms and shed tears like one forlorn. There was a thrill of raptures in his body.

27-39. Then by the powers of his abstract meditation, he blocked up the six tubular organs viz., Idā, Sūśumnā, Medhyā, Pingalā, Nalinī and Budhā, and the six circles of his body, viz., Visuddha, Anāhata Mūlādhār, Swādhīsthana, Manipara and Agnākhyā. He caused the wind or the vital air to surmount the circles, introduced it into the aperture at the top of his head and then cooped it up there. He then brought the tubular organ of the body called Medhyā into the lotus of his heart, turned the said wind round and conjoined it to the above organ. Afterwards he recited the perfect mystic formula consisting of eleven letters which Hari had given him. In a short time, he observed in his heart an effulgent light. Within the light, he beheld the lovely form of Hari. He was in yellow garment and vested with two hands holding a flute. He seemed ever inclined to favour his votaries. His ears were decorated with ornaments having the cut of a fish. He had a smiling and cheerful countenance. His body was fair and dark-blue like a new cloud. His essence pervades all animals: and yet he is dissociated from them. He is the witness of all actions. He takes delight in himself, i. e., he is self-contented. He is the reflection of the universe. He is the receptacle of all objects and the final cause. He is excellent, most adorable and omnipotent. He is the spiritual guide of everybody and the root of all good. He is the embodiment of all mystic formula and the source of all prosperity. Brahmā saw the same beautiful image outside as inside his heart. He then reverentially adored Lord Kṛṣṇa with the same hymn that Hari had given him at the time of the great deluge which reduced the universe to one mass of water. I bow to that Hari in the guise of a boy who is the image of the universe and lord of all, who is the final cause and who is indescribable.

40 51. I adore that Lord who is compassionate to the devout, who is the germ of all energy, who wields a powerful form and is yet dissociated from all objects, who is self-determining, who represents a merciful pilot to steer the boat of energy across the sea of the world in all its dreadful aspect. He is the spirit that pervades everything and yet is dissociated from everything. He is vested with attributes and is yet void of attributes. I bow to him. He is the presiding deity of the passions and the abode of the

passions, I bow to that colossal Being. He is the Vedas, the father of the Vedas, and the emblem of the auxiliary branches of the Vedas. I bow to Him, the source of all mantras. He is the essence of all objects, wonderful and indeterminable, free and yet dependent, invisible even through the help of asceticism or Yoga, though ubiquitous. His existence is incontrovertible. I bow to the spiritual guide of the Yogis. I bow to the Lord of Râdhâ who occupies the central position in the sphere of the Râsa and is attended by the cow-herds, male and female. I bow to that god who is served by S'iva who lives by the side of the virtuous and shuns the wicked, who is the lord of the ascetics and the very picture of devotion. He is the seed and the king of all mystic formulæ. He yields fruits of devotion to the devout and is the living embodiment of success attained through the mantras. I bow to the Supreme Being. He is the image of joy and sorrow, the source of happiness and misery, the author of virtue, the root of all good and evil. I bow to Him.

52-60. Brahmâ, having worshipped him thus, restored to him the cows, calves and the children, bowed to him low, then fell flat on the ground and wept bitterly. When he opened his eyes, he beheld, before him, only the lovely lord Kriṣṇa seated at the root of the holy fig tree. Rendering him obeisance again and again, Brahmâ went back to the Brahmâloka. Whoever reads this hymn of Brahmâ enjoys happiness in this world and, after his death, goes to the Goloka where he attains the form of Lord Kriṣṇa, lives by his side and renders him perpetual homage. Kriṣṇa also went home with the cows and children who, though they came back after the lapse of a year, were bewildered by the illusion of the Lord and thought that only a day and a night had passed in this long interval. The milk-men and the milk-maids also could not controvert the point in any way. It is impossible to make out if objects created by a meditative ascetic (Yogî) are new or old. Thus, O saint, I have related to you the account of Hari pleasing at all times and calculated to give redemption, happiness and sanctity.

CHAPTER XXI.

1-13. Once upon a time, Nanda with a view to perform a religious sacrifice in honour of Indra ordered the beat of drum and directed the cowherds, young and old, and all the Brâhmins, Kṣatriyas, Vaiśyas and the Sûdras of the town to worship Indra reverentially with curd, condensed milk, whey, ghee, molasses and honey. Having made this proclamation, he set up in his wide domain the standard of Indra. He covered it with silk and garlands and annointed it with sandal, aloe, musk and saffron. After bathing, he put on a pair of washed clothes, washed his feet, performed his diurnal rites and sat down on a golden stool. Many sacrificial cups were provided for the occasion. The priests and the cowherd boys and girls sat down there. The residents of the town arrived there with heaps of presents. The Munis versed in the Vedas and effulgent with the lustre of Brahma, namely, the tranquil-minded Garga, Gâlava, S'âkala, S'âkaṭâyana, Gautama, Karatha, Karṇa, Vâtsya, Kâtyâyana, Saubhari, Bâmdava, Yagna-vaikya, Pânini, Riṣya-S'ringa, Gaur-

mukha, Bharadvāja, Bâmana, Kṛṣṇa-Dwaipāyana. S'ringī S'amantu, Jaiminī, Kāṭa, Parāśara, Maitreya and Vaiśampāyana arrived there with their pupils; and many a Brāhmin, beggar, bard, Kṣatriya, Vaiśya and Sūdra came there.

14-27. Thereupon Nanda got up with his attendants, offered allegiance to the saints, Brāhmins and kings and sat down with their permission. He then asked expert Brāhmins to cook food in the place where the standard was set up. He also caused lamps to be lighted in that place which was perfumed with frankincense. He also provided for the occasion flowers, garlands, sacrificial offerings, balls of sesamum, two thousand baskets full of cakes prepared with ground rice (Swastikas), a thousand jars full of candied sugar, also jars containing balls of the flour of barley and wheat boiled with *ghee*, countless ripe plantains or other local fruits of the season, a hundred thousand jars of condensed milk, curd, honey, *ghee*, butter, whey, molasses and Viṣṇu oil, other objects fit for enjoyment, bullocks and musical instruments. There was a flourish of vocal music; and many silver and golden cups, gorgeous apparel, lovely ornaments and golden stools were provided for the occasion.

28-39. Near the staff or the club (the standard of Indra) a thousand goats, a hundred buffalos, a hundred thousand sheep, sixteen men and a hundred rhinoceroses were provided for sacrifice. After the purification of the victims, the sentinels mounted guard over that place. It was impossible for any one to tell the number of the children, young men and women, assembled there or the plants and trees fixed at that place. Every one was enchanted at the time with the music, the dance and the song. At the festival Rambhā, Urvasī, Menakā, Ghritāchī, Mohinī, Rati, Prabhāvatī, Vipra Chittī, Bhānumatī, Tilottamā, Reṇukā, and other celestial prostitutes were present. Men were captivated with their dances, their personal charms and their coquettish movements. At that time the powerful Baladeva and Hari himself came there with the cowherd boys. Every one was rejoiced to see them from a distance and stood up in reverential awe. Lord Kṛṣṇa who was playing upon the conches and the enchanting flute while returning from the play-ground was adorned with gems and the diamond called Kaustubha. His dark-blue appearance was besmeared with the paste of sandal and aloe. He was looking at his own face (which resembled the blooming lotus of autumn) reflected in the mirror of gem. There was a mark of sandal on his forehead coupled with a mark of musk on account of which his face looked as beautiful as the moon in the sky ornamented with stars.

40-53. As the sphere of the sky is decorated with a line of herons, so were his blue throat and chest lighted up with wreaths of jasmine. As a new cloud is illumined with flashes of lightning, his dark-blue complexion was brought into prominent relief by his lovely, yellow dress. Decorated with jasmine and nose-gay of flowers attached to his crest, he was looking like the sky adorned with stars and the rain-bow. As the rays of the sun shed lustre round the blooming lotus of autumn, the ear-rings of gem similarly added grace to his features. The four castes, Brāhmins, etc., the saints and the cowherds bowed low to the Lord and then sat down on thrones of gem. Lord Kṛṣṇa took his seat in their midst on a golden stool and looked like the full moon of autumn surrounded by a constellation of planets in the heavens. The

Brāhmins then adored the self-determining, effulgent, eternal Lord of the universe who transcends the qualities of Nature and took their respective seats. Then Hari (who is thoroughly conversant with ethics) in addressing his father, thus gave expression to principles of morality, mysterious even to savants :—"O Lord of cow-herds, what are you doing here? In whose worship are you engaged? What is worship and what is its object and how can that object be accomplished? Supposing that the god who is worshipped on this occasion is displeased with the worshipper for any violation of religious rites, what will be the penalty? Or supposing he is pleased, what will be the reward in this world as well as in the next? What sort of worship yields fruits in this world and not in the next? And what sort of worship yields fruit in the next world and not in this world? What sort of worship is beneficial or injurious to the worshipper in both the worlds? A worship not enjoined by the Vedas is the cause which is at the root of all evil. Has this worship been prevalent in your family, from generation to generation? Or has it been just introduced? Have you seen that god whom you are going to worship? Does that god personally descend to eat the sacrificial offerings? If not, the worship of the gods who eat in person is preferable.

54-60. Sire, the Brāhmins are gods on earth; therefore the Vedas hold that the worship of the Brāhmins is most desirable. Kṛiṣṇa in the guise of a Brāhmin eats personally; and all the gods are pleased when the Brāhmins are pleased. What is the good of worshipping any gods other than the Brāhmins? If the offerings dedicated to a god are presented to a Brāhmin, they become effectual; for thereby the gods are pleased and grant boons; otherwise they are ineffectual. If a person presents articles of food to a deity and eats them himself, he is guilty of misappropriation of the property of the gods and goes to hell. No one should eat the offerings dedicated to deity other than Hari. The offerings dedicated to Hari only can be eaten.

61-71. Food and drink not dedicated to Viṣṇu are impure like ordure and urine; but they are strictly forbidden to a Brāhmin. Look here. If a person gives food to a Brāhmin without dedicating it to the gods, even then the latter are pleased to eat the same through the mouth of the former and give to the donor the privilege of residence in heaven. Therefore adore the Brāhmins by all means and thereby secure reward in this world as well as in the next. The propitiation of the Brāhmins, the gift to them of sacerdotal fees, the recitation of Hari's name, devotion, worship, sacrifice, charity and celebration of festivals constitute the crowning glory of all acts. The gods reside in the body of the Brāhmins; the holy shrines dwell in the dust of their feet; and the sacred streams reside in the water with which their feet are washed and a bare touch of which is as effectual as ablution in the aforesaid holy streams. The drink of this water destroys the germs of all diseases and consumes the sins accumulated in seven births. Whoever, after having committed five kinds of sins, bows to a Brāhmin is immediately purified as though he bathed in all sacred streams. The Vedas hold that the mere touch or sight of a Brāhmin relieves a man from all kinds of sins. A Brāhmin, wise or foolish, is the image of Viṣṇu. Vaiṣṇava Brāhmins are dearer to Hari than his life and consecrate the earth with the dust of their feet, a fact described in the Vedas.

72-82. The foot-mark of Brāhmins is also regarded as a shrine. Their touch also destroys the sins committed in holy places. Conversation with them, embracing them, the consumption of the remnants of the food eaten by them, the sight of their faces or the touch of their bodies is calculated to give an effectual release from all kinds of sins. Nay, the sight of a Brāhmin devoted to Hari is as effectual and sanctifying as a pilgrimage to all shrines and ablation in all holy rivers. The refuse of the food left by a Brāhmin who dedicates offerings to Hari at first and afterwards consumes them himself is calculated to secure allegiance to the Lord. If a person eats food or drinks a liquid without dedicating it to Hari, it is as unholy as ordure or urine. If an object comes into the possession of a devout person, it is regarded as the property of Viṣṇu; therefore the consumption of this article without dedicating it to Hari amounts to misappropriation of divine property. If a S'ūdra devoted to Hari is anxious to eat any sacrificial offerings, he should first offer undressed rice to the Lord cook it and then eat it. The Brāhmins, Kṣatriyas and the Vaiśyas are entitled to the worship of the Holy stone: only the S'ūdras are not entitled to it. O lord, of the cowherds, if you do not offer articles of consumption to the Brāhmins, they will be rendered as worthless as ashes. In the interests of virtue, food may be given indiscriminately to every one; but gift to particular persons is more efficacious. Gift to a man in preference to a beast is eight times more efficacious; gift to a virtuous S'ūdra is efficacious twice as much as the last.

83-94. Gift to a Vaisya is efficacious eight times as much; gift to a Kṣatriya is efficacious twice as much as the last; gift to a Brāhmin is efficacious a hundred times as much as the last: gift to a learned Brāhmin in preference to an ignorant Brāhmin is efficacious a hundred times as much as the last: gift to a pious Brāhmin who consecrates it to Hari is a hundred times as much efficacious as the last. The feasting of a Brāhmin is as much efficacious as the gift of an article to a Brāhmin. Hari is pleased, if his votary is pleased; and all the gods are pleased, if Hari is pleased. For the branches of a tree are moistened, if its root is moistened. If you dedicate all these articles to a single god, the rest of the gods will be displeased. Of what avail will be unto you the satisfaction of a solitary god, if the rest of the gods are dissatisfied? O sire, rather dedicate all these articles to the Govardhan Mountain who perpetuates the race of the cow and hence he is so called. There is no one so virtuous as this Mountain who provides the cow every day with fresh grass. The service of the cow confers the same benefit as ablation in holy streams, the feasting of the Brāhmins, acts of great charity, worship of Hari, performance of all vows, acts of abstinence and religious austerities, circumambulation round the world and veracity. Sire, the gods reside in the bodies of the cows; the shrines reside in their feet: and Lakṣmī resides in their private parts. Whoever marks his forehead with the dust of the soil impressed with the foot-marks of the cows is purified in the same manner as if he bathed in all sacred streams and obtains immunity from danger at every step.

95-101. The place where the cows dwell is regarded as a shrine; and a man dying there is at once redeemed. A wretch who hurts a Brāhmin or a cow practically commits the sin of Brāhmin-slaughter. Whoever slaughters a Brāhmin or a cow (the outcome of the digits of Hari) dwells in the hell

called the Thread of Time so long as the sun and the moon exist." Then Nanda became very glad and replied thus with a smile. "Child, the worship of Indra is hereditary in our family and produces rain. The rains are productive of the crops which sustain the people. The residents of the Vraja have been performing this annual ceremony from generation to generation for their welfare." At these words, Kṛṣṇa laughed loudly with his brother Baladeva and thus spoke again to his father:

102-117. "Sire, for a wonder, I hear curious things from you. It has never been held by any one that Indra is the cause of rain. Only you say so. Pray, do not utter such words any more which are contrary to the principles of ethics. Now listen to the words of saints as sanctioned by the Sām-Veda. Please refer this point to the savants assembled in this council and then determine if Indra is the cause of rains or not. The sun is the source of water which produces the stalks; and the stalk is the source of crops and fruits. The crops are the source of food which sustains life. In time, the sun swallows the water; and in time he vomits it. Providence has assigned to the sun, the clouds charged with water, the elephant, the sea, the wind, the lord of the crops, the lord of the year, the minister, the measure of rainfall, the harvest and the grass, their respective functions. They have been existing and conforming to rules in every age, Kalpa and year. The elephant raises the water with his proboscis from the sea and transfers it to the clouds. The clouds, agitated by the wind, pour the water over different parts of the globe. All this takes place by the will of God; nothing can happen against his will. By the will of God, Brahmā has created the world teeming with animate and inanimate objects. First, he created food and then the animals. Character is the result of habit; and Karma or act is the result of character. Through Karma, people are liable to pleasure or pain. Pain, life, death, disease, sorrow, fear, danger, knowledge, poetical genius, fame, infamy, virtue, residence in heaven or hell, sin, redemption, faith, allegiance to Hari are all due to Karma. But God is the author of that habit, character and Karma. He is the dispenser of all fruits; and every thing is subject to his will.

118-128. O sire, seek the protection of that Supreme Being who has created Mahā-Viṣṇu, the ontology or the hidden principles of creation, nature, the world, the tortoise, Ananta, the earth and every-thing from Brahmā down to a bush; at whose command, the wind holds the tortoise, the tortoise holds Ananta, Ananta holds the earth and the earth holds the animate and inanimate objects; at whose command, the wind which is the life of the world constantly blows, the sun gives light and heat, the fire burns, death frequents animals, the trees put forth blossoms and fruits, and the oceans fixed in their respective positions acquire a profound depth; by the mere twinkle of whose eyes hundreds of worlds appear and disappear; who is the death of death and dispenser of time and fate. He shall preserve you. For a wonder, the time occupied by the fall of a succession of twenty-eight Indras constitutes one day and one night of Brahmā. The longevity of Brahmā consists of one hundred and eight years consisting of such days and nights. A mere wink of the Supreme Being void of all attributes is the space of time within which the downfall even of Brahmā is

occasioned. In the presence of the Supreme Lord the worship of Indra is a hideous mockery." The Lord paused and the Munis present in the council praised him. Then Nanda was much pleased and shed tears of joy. The fact is, if any one is defeated by his son, he is rejoiced.

129-141. Then Nanda, at the command of Lord Kṛṣṇa, pronounced Swasti or benediction and by turns respectfully worshipped Govardhana, the Munis, the savants, the Brāhmins, the cows and the fire. When the worship was over, there was a loud flourish of music on the occasion of the festival. There were sounds of "Jaya" (victory), shouts of Hari, and the music caused by the conches. The Munis recited the Vedas and the hymns of Durgā or Chāṇḍī. Dīpṇī, the favourite minister of Kāṁsa, and the best of bards loudly read out the eight auspicious hymns. Then Kṛṣṇa wielded a celestial form, ascended the mountain Govardhana and said, "I have eaten your sacrificial offerings. Please accept from me a boon." The whole assembly then said to Nanda: "Sire the mountain is before you, all will be well. Just solicit from him a boon." Nanda begged of him allegiance and homage to Hari whereupon Kṛṣṇa in the guise of Govardhan gave him the boon required, presented to him all the articles of food and disappeared. Then Nanda feasted the Brāhmins and the saints, distributed wealth to them, bowed low and went home, preceded by Kṛṣṇa and Rāma and accompanied by his retinue. The bard Dīpṇī was offered cloth, horse, pearls, diamonds and food. The Munis, Brāhmins, Kinnars, Gandarvas, Heavenly whores, etc., all bowed to Rāma and Kṛṣṇa and departed. The Kings and cow-herds followed suit.

142-153. Indra, however, who was very much slandered and abused on the occasion of the ceremony was much incensed. He mounted a car and with his clouds and winds hastily arrived at the spot. The gods, actuated by a military spirit and provided with arms, followed him. The terrible noise of the wind and the clouds and the uproar caused by the army agitated the town: and Nanda was much frightened. The politician Nanda was overwhelmed with grief and thus addressed his wife and followers in private, "O Yasodā, O Rohiṇī, run away at once with Rāma and Kṛṣṇa. Let the frightened women and children also fly. Let the powerful cowherds alone remain with me. In case our lives also are imperilled, we will quit the town" So saying, he remembered Hari and with folded palms and with a reverential inclination of his shoulders, according to the hymn as stated in the Kānwa-sākhya, he thus adored the husband of S'achī. O king of the gods, you are Indra, Surapati, S'akra, the son of Aditi, the elder brother of the Wind, the god of a hundred eyes, Bhagānga, the son of Kaśyapa, Viḍoḷā, Sunāsar, Marutwān, Pak-S'āsana. You are the father of all. You are famous by the names of Śrīmān, S'asi, I'śa, and the destroyer of the demons. People call you the thunderer, the friend of Cupid, the destroyer of the vow of Gautama, the slayer of Vritra, Vāsava and the beggar of the bones of Dadhichi.

154-163. O god, you are also styled Jīṣṇu, the brother of Bāmana Puruhūta, Purandara, Divaspati, S'ata-mukha, Sūtrāmā, Gotra-bhid and Bibhu. You are likewise celebrated by the names of Lekhaśabha, Balārāti, Jambha-bhedī, Swarāt, Saṁkrandan, Duśchyavan, Turāṣāt, Megha-vāhana, Ākhaṇḍal, Harihaya, Namuchi-Prāṇ-Nāśana, Vṛiddha-S'rabā. Vṛiṣa and Daitya-Darpa-Niṣudana. These forty-six names of Indra destroy all kinds of sins. Whoever reads

this ode of names, as stated by Kauthuma is saved by the thunderer even at the time of his greatest danger. He secures immunity from perils caused by deluge, shower of hailstones and hideous thunder-bolt; as Indra himself is the preserver of people from such dangers. The house where this hymn is preserved is free from the attacks of thunder-bolt and hailstone. Lord Kṛiṣṇa was very angry at the hymn, and burning with the radiance of Brahma, addressed Nanda thus : Sire, why are you so timid ? Why should you fear, when I am by your side ? In a moment, I can reduce every thing to ashes. You had better place the frightened cows, calves, the children and women inside the cave of Govardhan and cheer up at once." Nanda complied ; and Hari at once lifted up with his left hand the mountain, as if it were as light as a club.

164-174. The place was lighted up with the lustre of gems, it is true; but besmeared with dust, it became again dark. The sky was fearfully overcast ; there was a heavy downpour ; there was a shower of thunder and hails ; there was a fall of dreadful meteors. But the bare contact with the mountains turned them aside. The efforts of Indra become quite ineffectual, as if he were quite powerless. Then the incensed god Indra held in his hand the thunder constructed with the bones of Dadhīchi. But lord Kṛiṣṇa stupefied the winds, the clouds and the thunder ; and every one was reduced to the condition of pictures suspended on the wall. Indra, subdued by Hari, got into a coma and saw that the whole world was full of Lord Kṛiṣṇa. He beheld that Hari, in yellow dress, with two hands holding a flute, and decked with diamonds was seated on a throne of gem. Lord Hari seemed inclined to favour his votaries: and there was a sweet smile playing on his lips. His body was besmeared with sandal paste. Indra when he saw that the whole world containing animate and inanimate objects was full of the wonderful form of Lord Hari fainted at the sight. He then recited the mystic formula given to him by his Guru. An effulgent light focussed in the lotus of a thousand petals was perceptible to his sight.

175-185. Within that light, he beheld a lovely, celestial form, dark-blue in complexion like a new cloud. Earrings of the cut of a fish decorated the features of that Being. His body was adorned with a diamond diadem: his neck and breast, with the Kaustubha; his hands, with armlets and bracelets; and his feet, with anklet. Indra saw the same form inside his heart as outside his heart. He adored Lord Hari thus : " Lord, you are indestructible, supreme, eternal, invisible, effulgent, void of form and attributes. No one can trace your limit. To help the contemplation of the devotees and their adorations, you take various forms. Your complexion changes with age. In the Satya-age, you were white in colour, effulgent, and the very embodiment of truth. In the Tretā, you were effulgent with the lustre of Brahma and resembled the saffron in the hue of your complexion. In the Dvāpara, you were yellow and clad in yellow dress. In the Kali (present age) you are black; and hence you are called Kṛiṣṇa. Your figure is lovely and dark-blue like a new cloud. You are the only son of Nanda and the life of Yaśodā. You are the Lord of all: and so I adore you. You enchant the heart of the milk-maids and are dearer to Rādhā than her life. For amusement you play upon the lovely flute, Your grace

is incomparable. You are decked with gems. You have the grace of ten millions of Cupids. You are tranquil in disposition and the Lord of all. At one time, you play with Râdhâ at Vrindâ-vana; at other times, you dwell in her heart in the solitudes of a lovely place.

186-197. Sometimes you indulge in aqueous sports with Râdhâ; at other times, you tie her chignon for colour her feet with lac-dye or chew betels offered by Râdhâ. Sometimes she looks at you with crooked glances; at other times you look at her or adorn her neck with garlands twined by yourself. At times you go with her to the sphere of the Râsa and put on the garland offered by her. At other times you restore the same garland to her and flirt with her to the exclusion of other damsels; or eat the food offered by the wives of the Brâhmins. Sometimes you eat palmyra fruits offered to you by the boys or steal the clothes of the naked milk-women. At other times, you sing merrily with children. At one time, you tread the head of Kâlîya; at other times you halloo to the cows with the children or play upon the melodious flute." Indra in great awe adored Hari with the hymn which his spiritual guide gave him in his fight with Vritra, the demon. At first, Kriṣṇa had given to Brahmâ this hymn, the mystic formula consisting of eleven letters and the auspicious amulet. At the shrine of Puṣkara, Brahmâ gave the hymn to Sanat-Kumâra who gave it to Vrihaspati. The last-named gave it to Indra. Whoever reverentially reads this hymn every day acquires firm faith in Hari in this world and ultimately secures his allegiance.

198-203. He is exempted from birth, death, decrepitude, disease and sorrow. Even in dream he does not see the myrmidons of Yama or his house. Lord Kriṣṇa, the asylum of grace, was pleased to hear the words of Indra, fixed the mountain in its proper place and gladly conferred boons on Indra. Indra then bowed to Hari and went home with his attendants. Those who were inside the mountain-cave came out and returned home. Every one then remembered Lord Hari. Śrî-Kriṣṇa went home with his attendants. Then Nanda enraptured with religious zeal adored with tears in his eyes the Supreme Lord in the guise of his son thus: "O Kriṣṇa, you are the Supreme Being. I adore you. You are a benefactor of the cows and Brâhmins. You wander over the surface of the globe as Govinda for the good of mankind. I bow to you, again and again.

204-220. You are the cow, the Brâhmins and the Supreme Being. You are the prop of endless worlds, you incarnate yourself as a fish: you are the witness of all acts and you are dissociated from all objects, void of attributes and form. You are very subtle and can only be attained by the powers of Yoga. Even Brahmâ, Viṣṇu and Ś'iva adore you. The hue of your complexion varies with every age; i. e., by turns it becomes white, red, yellow and black. Every virtue exists in you. You are an ascetic and an adept; and you are the lord of asceticism and perfection. You represent the principle of asceticism and are the lord of the ascetics. I bow to you. How can an idiot like me adore you, when Ananta, Dharma, Brahmâ, Gaṇeśa, Kârtika, Sanaka, even Kapila (the supreme lord of the ascetics) and saints Nara and Nârâyaṇa are unable to do so, and when the Vedas, Sarasvatî, Lākṣmî and Râdhâ fail in their attempts to adore you? O ocean of mercy, preserve me in this ocean

of life. I have obtained you as my son in this life by virtue of my meditations in my previous life. Now give me the spirit of devoutness and homage for your lotus feet. The position of Brahmā or Indra or the four kinds of redemption are not equal even to a sixteenth part of the dignity conferred upon a person who serves your lotus feet. A wise man by no means desires the position of Indra, immortality, heaven, perfection, kingdom or longevity. The society of your worshippers is infinitely superior to any of the conditions last-named. Your votary is just like yourself. None can hold a candle to him. If a person associates with your votaries for ever so short a time, he is easily able to cross the sea of life. The tree of faith puts forth blossoms in the heart of a person by reason of his association with your votaries. It grows also, when it is moistened by the rain poured by the clouds represented by your votaries.

221-231. Bad company, however, dries it up ; but the recollection of your virtues rejuvenates it. If once your faith germinates in the field of mind, it can never be destroyed and develops day by day. In course of time, it grows into a big tree and yields fruits in the shape of homage to Hari. A person who once secures this precious homage becomes dispassionate and can easily conquer fear, etc." Nanda paused and Hari gave him the boon required. In days of yore when saint Droṇa prayed with his wife in a holy place, Brahmā gave him this precious hymn, the mystic formula of Hari consisting of six letters and the auspicious amulet. When Droṇa was again born as Nanda, he went to pray at the holy place called Puṣkara, where Saubhari was pleased to give him the above hymn, amulet and the Mantra. In a word, nobody ... can ever give up the hymn, the mantra, the knowledge, the spiritual guide the tutelary deity that once acquires a hold over him and rules the destiny of his family from generation to generation. Thus I narrated to you the hymn and the narrative of Lord Kṛiṣṇa calculated to give redemption.

CHAPTER XXII.

1-22. Once upon a time Lord Kṛiṣṇa went with Balarāma and the children to the forest of palāyra trees containing ripe fruits. It was guarded by a demon named Dhanuka with the figure of an ass who was as powerful as millions of lions and who could crush the pride of the gods. He was huge like a mountain. His eyes were as deep as wells. His teeth were like the beams of a plough. His mouth was like the hollow of a mountain. His rolling tongue was a hundred cubits in length. His abdomen was like a palace. His yell was very hideous. The boys were rejoiced to see this forest and smiled. Very much amused at the sight they said, "O Kṛiṣṇa, ocean of mercy, O powerful Baladeva, listen to our prayer. We can break the palm-trees and pluck the fruits ... But they are guarded by a powerful demon named Dhanuka who has the figure of an ass. He is invincible and even defies the gods. He is the prime minister of Kamsa, irresistible, and harmful even to the gods. O lord of the universe gifted with eloquence tell us what to do in the circumstances." The Lord gently thus replied, "Boys when I am your companion, you need not fear anything. Go and fearlessly shake the trees and eat the fruits." The strong and healthy boys thereupon ascended to the top of the tree and dropped on the ground ripe and delicious fruits. Some of them broke the trees, others shook them; others raised an uproar and danced. They then descended ; and

while on their way back with the fruits, the most powerful, huge, donkey-faced demon turned up with a howl. The boys were very much frightened, wept through terror and let go all the fruits. They then exclaimed thus, "O Lord Kṛiṣṇa, come to the rescue. We perish at the hands of the demon. O Kṛiṣṇa, Hari, Dāmodara, Nārāyaṇa, Sankarṣaṇa, you are the friend of the poor and the lord of the cowherds. Preserve us in the ocean of life. O Mādhava, in prosperity or in adversity, no one can save us except you. May victory crown you, again and again. Save us this time: for we have been perplexed with fear. Kill this prince of demons who threatens to destroy us and thereby add to the might and glory of the gods.

23-32. At that time, the compassionate Lord came there with a quick pace, gently smiled and gave an assurance of safety to the boys who thereupon danced with joy. To be sure, the recollection of Hari is the best guarantee of safety and the source of all good. When Kṛiṣṇa saw that the demon in anger was about to swallow the boys, he said to the mighty Baladeva thus: "O noble Baladeva, this mighty demon was the son of Balī, named Sāhasika. Cursed by Durvāsā, he has assumed the form of an ass. This wretch is destined to die at my hands. You had better take charge of the boys and remove them elsewhere." Balarāma complied and removed them. The powerful demon then angrily swallowed Hari like a flame of fire. But consumed by his effulgent lustre, he vomited him again and was at once spell-bound by the lovely, bright and tranquil form of the Lord.

33-42. The sight of the Lord recalled to his memory the conditions of his former life and he at once realised the Divinity of Lord Kṛiṣṇa. Regarding the effulgent Lord Kṛiṣṇa as the Supreme Being void of all qualities, he worshipped him according to the S'āstras and alluding to the incarnation of the Lord he spoke thus, "O Lord, having incarnated yourself as a dwarf, you went to beg alms of my father on the occasion of a sacrifice, deprived him of his kingdom and grace and gave him refuge underneath the earth. O merciful lord, you are the master of all: and you show compassion to the devout. Remember, therefore, Balī's faith in you and be pleased to destroy a wretch like me reduced to the condition of an ass by the curse of Durvāsā who was pleased to tell me at the time that I should die at your hands. O lord of the universe, with your pointed wheel having sixteen edges, kill me and thereby give me redemption. O Lord, through your digits, you once took the form of a boar and rescued the earth by killing the demon called Hiranyākṣa and thus preserved the gods. Out of compassion to Prahlāda and for the preservation of the gods, you took the form of Nṛi-Siṃha through all your digits and killed Hiranyak-S'ipu. O ocean of mercy, with a view to impart knowledge to kings and to preserve the gods and Brāhmins, you once took the form of a fish and rescued the Vedas. For the sake of creation you once took the form of a tortoise and supported Ananta. Through your own digits again, you took the form of Ananta and with hundred heads supported the earth.

43-56. In the form of Rāma, the son of Daśaratha, you tied the ocean with a bridge for the recovery of Sītā and killed Rāvaṇa. You are still preserving the people in the form of the saints, Nara and Nārāyaṇa. Now you have manifested yourself through all your digits as the Supreme Being, Lord

Kṛiṣṇa Himself, the root of all incarnations. You are eternal, the very life of Yaśodā, the source of matchless joy to Nanda, the presiding deity of the lives of Lord Kṛiṣṇa and dearer to Rādhā than her life. You are tranquil, unborn and graceful. You alleviate the sufferings of Devakī and relieve the earth of her burden as the son of Vasudeva. You are the ocean of mercy. You were pleased to give redemption to Pūtānā as to a mother. You are the emancipator of Vaka, Keśī, Pralamba and myself. You are self-determining, void of attributes and exempt devout people from fear. Deign to redeem me, O Lord. Release me from the ocean of life by ending the wretched existence of a donkey to which I have been doomed. I am a fool and the son of your votary. It becomes you, therefore, to give me emancipation. How can I adore you (the Supreme Being), void of all attributes, when the Vedas, Brahmā, the gods and the saints are unable to do so? For at first I was a demon and now I am an ass. O Lord, devise a scheme so that I may not be born again? Indeed, how can a man be born again when once he sees your lotus feet? O destroyer of Madhu, you cannot hold me up to ridicule for adoring you on the ground that Brahmā adores you. For the omniscient Lord is equally kind to the fit and the unfit." When the demon worshipped him thus, Lord Kṛiṣṇa was pleased with him: and his face assumed a cheerful aspect. Whoever every day reads the above hymn in the morning, noon and evening easily attains the vicinity of God, the state of beatitude in which the soul resides in the same world as the Deity and the fourth state of emancipation called *Sārṣṭi*, i. e., equality with the Supreme Being in power and attributes. He attains a state of devotedness to Hari in this world and in the end, he secures the bondage of Hari and gains knowledge, a good wife, poetical genius, sons, grandsons and fame.

57-66. The merciful Lord Hari then said in his mind, "How is it possible for me to kill a votary of mine?" He then settled in his mind a plan for his destruction. The demon, he thought, should be made to use foul language. When, therefore, by the illusion of the Lord, he forgot himself, evil Sarasvatī (language) presided over his tongue. The dying, hostile, stupefied demon, highly incensed, addressed Hari thus with quivering lips. "O stupid human child, thy end is near. Hast thou come to this forest, with expectations to go back alive and see thy relations? Thou shalt be disappointed. Neither Kāṁsa nor Jarā-Sindhu nor Narakāśura is equal to me in any respect. There is none so brave in the world as myself. The gods tremble through the fear of my might. Śiva, Brahmā, Viṣṇu, death or time cannot kill me. Thou hast destroyed this wood and plucked the fruits in the audacity of thy heart. Youngster, thou hast a lovely appearance; why hast thou come here bent on self-destruction?"

67-77. So saying the demon raised him on his head, whirled him round and threw him at a distance. He cast him on the ground and butted him with his horns which were broken by the mere touch of Hari's body. He then swallowed him with a view to chew his body; but his teeth were broken and his mouth was consumed in the attempt where-upon he vomited him at once. The powerful demon then trembling with anger began to dig the earth with his hoofs, rolled his tail, screamed loudly and rushed towards the boys who ran away in terror. He then moved Baladeva with his head. The latter beat him

with his fists. The demon lost his senses ; but, recovering in a minute, he went to Hari. Hari also struck him with his adamantine fists. The demon fainted: but gaining his consciousness he got up with a painful heart and made water through fear. The mighty demon regained his strength, raised Hari on his head, whirled him round and round and threw him on the ground. Then Hari uprooted a palmyra tree and beat the demon with it. The demon felt as if he were stuck with a hair.

78-87. Then the Lord uprooted the Govardhan mountain and hurled it upon the demon with the result that the latter fainted and vomited blood. He, however, got up in a trice and pushed aside the mountain. He leaped up with great violence, encircled Hari and rubbed the earth with his hoof. With the speed of mind, he uplifted Hari a hundred thousand Yojas high; and there was a battle in the sky which lasted for one Prahar. He then threw him on the ground where the battle lasted for twenty-eight minutes. Hari smiled and praised the prince of demons. He said, 'O prince of demons, your life is truly blessed. You are the son of my votary Bali: all will be well with you. You shall get redemption in the shape of final emancipation which can easily be attained by my sight, the root of all good. You shall attain, my child, the highest and most lovely position.' Lord Kṛṣṇa, thereupon, remembered his wheel which arrived there with all the effulgence and glory of millions of suns. The Lord held it in his hand.

88-96. With the wheel, he easily cut off the head of the demon. As soon as the head dropped on the ground, a heap of light brilliant like a hundred suns emanated from it. The demon saw the land of Hari and the lotus feet of Lord Kṛṣṇa and attained beatitude. The gods and the saints showered Pārijāt from the sky ; the heavenly whores sang and the Gandarvas danced. The Munis and the gods with a heart filled with raptures adored Lord Hari and went home. The children, too, when they witnessed the death of the demon, flocked to Kṛṣṇa. The mighty Baladeva adored the Lord; and the boys worshipped him and danced in joy. The boys gladly gave the best of the fruits to Kṛṣṇa and Balarām and ate the remnants themselves. Hari, after eating and drinking, went home with the children.

CHAPTER. XXIII

1-14. Nārada said, "O merciful lord, why was the son of Bali turned into an ass ? O lord, what sort of sanctity enabled him to get the redemption of identity with Hari in every respect ? And why at first was he cursed by Durvāsā ? You remove all doubts. Kindly tell me everything connected with the above points in detail. For a wonder, every thing coming from the mouth of a poet seems original every moment." Nārāyaṇa said, "Son, I am going to recite to you the old history which I first heard from Dhara on the Gandha—Mādan mountain. It relates to the Pādma age. It is very wonderful and lovely and teems with accounts of Hari. It delights the ears like nectar. At the the Kapla with which this incident is connected, you were a Gandarva named Upavarhana with a melodious voice the husband of fifty youthful damsels

with whom you used to flirt. Excited with lust, they always beheld your lovely features. You were as dear to them as their lives ; so they never parted company with you. Indeed, they could not live without you. At times they sported with you in a solitary place, in a lovely grove, on the coast of a river, in a charming forest or in a crematorium. Thereafter, by the irony of fate, you were born as the son of a female slave. But as you ate the remnants of the food consumed by a Brâhmin, you became practically immortal, a great Vaiṣṇava all-seeing through the eye of wisdom, the favourite disciple of Ś'iva and the son of Brahmâ. Now to the main point.

15-24. Once upon a time, Sâhasika, the son of Bali, conquered the gods by his might and came to the Gandha-Mâdan mountain. He was seated there on a throne of gem, besmeared with sandal-paste, decked with gems and surrounded by a vast army when Tilottamâ, the best of heavenly whores, was passing by that way gorgeously dressed. She was covered with ornaments from head to foot ; and the colour of her body was lovely like the Champak. She was in the prime of her beauty and much excited with lust. She had the gentle gait of an elephant and a smiling face. At that time, the wind removed the cloth from her face, thigh and breast which attracted the gaze of the demon and took away his senses. Tilottamâ likewise fell in love with him when she saw the smiling, youthful son of Bali whose face resembled the full moon and whose chest was decked with jasmine wreaths. She cast arch glances at him. She was proceeding in the direction of the lunar region, but lingered there on some plea to enjoy the company of the son of Bali. At times she looked at him with crooked glances ; at other times, she veiled her face and smiled.

25-36. She was infatuated with raptures and perspired profusely. Her female organ was moistened and began to itch. Enamoured of the son of Bali, she forgot the moon. For a wonder, mysterious are the ways of unchaste women. Whoever trusts them is hoaxed by fortune and loses his progeny, wealth and fame. If an unchaste woman gets a new gallant, she never wants the old one. In a word she wants only to gain her object. Nothing to her is dear or repulsive. She is not inclined to do any act relating to the gods or the manes. She is not attached to her sons, relations or husband. Sensual desire is her ruling passion. A gallant, expert in sexual intercourse is dearer to her than her life. She regards him with glances of nectar. But she regards a man who is not versed in the arts of sexual intercourse with eyes of poison, though he may present gems to her. An unchaste woman has no place beneath the face of the sun. Every one is released from his sins after his sufferings ; but an unchaste woman is never released so long as the sun and the moon exist. An unchaste woman is not moved with compassion by murdering her husband even to that extent as any other woman is moved by killing an ordinary insect. All the sins of the world dwell in an unchaste woman : there is no sinner greater than she. The food cooked by her is mixed up with her sins. Therefore such food and water touched by her can not be used connexion with in any holy act relating to the gods and the manes.

37-49. Such food and water resemble ordure and urine ; and whoever offers them to the manes goes to hell. He lives in the hell called the thread of time for a century where he is bitten by worms, day and night. Whoever

eats food touched by an unchaste woman even by chance forfeits the religious sanctities which he accumulated in seven births and loses his longevity, grace and fame in this world as well as in the next. Therefore one should preserve the purity of one's wife and cooking utensils. The sight of an unchaste woman destroys sins and is ominous to a person who is about to leave his house. Her touch is also very sinful ; but ablution in holy streams may cause purification. The life of an unchaste woman in India is quite useless ; for her ablution, gift, vow, muttering the name of God, the worship of God, etc., are ineffectual. I have thus described to you incidentally the mysterious ways of an unchaste woman ; now listen to the main narrative. The son of Bali, when he recovered from his swoon, was excited with lust and approached her. She was pleased at heart, covered her face with cloth and cast oblique glances at him. The son of Bali said, "Madam, who are you and where are you going ? Who is so lovely and virtuous as to be able to enjoy your society ? Wherever you might be going, kindly acknowledge me as your servant. Please buy me with the price of your society. You must also have been excited with lust ; so let us indulge in sexual intercourse. Providence, my dear, has ordained our union which no body can prevent.

50-66. Fair one, use to me honeyed expressions with a smile and embrace me with your arms. Please show me your auspicious rising breast and penetrate me with the keen weapon of your glances. The snake of lust has bitten me ; cure me of the bite by touching me with your feet. I am much afflicted ; please refresh me with the nectar of your lips. Fair one, show me your teeth which are just like the grains of ripe pomegranate. I am anxious to see your deep navel and the three folds about it. Kindly remove the cloth tied into a knot in the front round the waist, as I am very curious to see your fair loin which entices the heart of sages. Kindly show me your eyes which vie with the autumnal moon of lotus and your face which resembles the full moon. Thereupon the excited maiden addressed him in reply unabashed thus " Lord, a husband like you is desired by ladies. You are the son of Bali, pious, graceful, virtuous, youthful, tranquil and versed in sexual intercourse. A good-natured, well-dressed gallant like you is liked by women. A woman wants to marry a well-dressed, lovely, self-possessed, healthy, clever, qualified, humorous, kind-hearted, strong, pious and devoted man. You have all these qualifications, my dear. A woman, therefore, who does not desire you is certainly foolish and forfeits an advantage. When I return from the house of the moon god I will gratify your wishes. To pander to the wishes of the moon-god, I am going in this dress. Therefore, I am his wife to-day in conformity to the rules which bind us and which lay upon us an imperative duty. A woman who has not been embraced by the moon-god is regarded as silly. She has been deprived of the pleasures of a handsome gallant and therefore resides still, so to say, in the womb of her mother. In a word, a woman who has not been clasped by the heavenly physician, Cupid, the moon-god, Indra and Nâlkuvâra is deprived of the pleasures of sexual intercourse. But the embraces and dalliances of the moon-god are sweeter than honey. To-day, it is my turn to associate with him.

67-77. Thereupon the son of Bali laughed and in the raptures of his

heart and excited with lust said to her in private, "O Tilottamā, Brahmā was much amused while he created you. O most jovial damsel, you are the best and most witty of nymphs. Providence vested you with all attributes for the destruction of Sunda and Upasunda. O omniscient damsel, you are expert in matters relating to sexual intercourse. Nothing is concealed from you. Reveal, therefore, your mental condition to me. I am curious to know it. Fairfaced nymph, whom do persons belonging to the fair sex like most and what is the character of such persons? I want to know these points, though they may be unspeakable and mysterious. Fair one, you are just like life to virtuous kings, Gandarvas and the gods, but among them whom do you like most, I pray?" Tilottamā thereupon smiled, cast an arch glance at Sāhasika and concealed her face with cloth. Then she faithfully delineated to him the solicited point relating to her mental condition, incomprehensible even to savants, indescribable and mysterious. She said, "O king of demons, I tell you the mental condition of unchaste women. My dear, savants know the limit of the Vedas and the Vedāntas; but they can not ascertain the limit of the quarters, the sky and the women. An old man, if he offers even gems, is repulsive to a woman, but a youth, if he takes away everything from her, is dearer to her than her life.

78-91. An unchaste woman looks at her young gallant with eyes wide open; and her female organ at his sight is irritated and moistened. Her mind is agitated; her whole body shivers through passion, her body is reduced to a state of inertia and consumed with the flame of passion. If she secures an interview with him in private, she glances at his face again and again. But if the youth owing to his mastery over his passions is not enticed by her charms, she expresses to him clearly her heart by displaying to him her body. If her gallant is unmanageable, she is tormented throughout her life. But if she gets another lover equivalent to the first lover or more qualified than he, then only she forgets him. There is none in the world whom she loves or hates. Only a person versed in matters of cohabitation is dearer to her than her life. If she gets an accomplished new gallant, she is capable of abandoning her former gallant, husband, son, brothers, parents, etc. She can not be controlled by gifts, acts of piety, truthfulness or adorations; she is pleased only with sexual intercourse. She always remembers, day and night, asleep or awake or even while eating, the face of a handsome gallant. She is so hard-hearted that she is satisfied only with the adulations of a person who is an adept in matters of sexual intercourse. She only seeks a new gallant at every step. O king, I have thus described to you the character of an unchaste woman who is a blot on her family. Now listen to the mysterious tendencies of my heart. I am not particularly attached to any youth, expert in sexual matters, among the Gandarvas or the snakes; but I am, to a great extent, attached to the moon-god. But Kāma, the love-god, completely rules my heart. There is none so dear to me; nor in future is any one likely to be so dear to me as Kāma. The very recollection of his name softens my heart.

92-114. O king, I thus revealed to you my character as well as the character of unchaste women. Now permit me to go to the moon-god. On my return, I promise, O king, to come to you for your satisfaction." Upon this, the

prince laughed loudly: and the excited nymph, too, looked at him again and again and smiled. Then on some plea she showed to him her hard, circular, thick, elevated breast which had the hue of the Champaka, her tough and lovely loins which put to shame the columns of plantain, her smiling face (overshadowed with arch glances) and blushing cheek. She was much excited with passion owing to the solitude of the place: there was a thrill of raptures in her body and she observed his face and dress, again and again. She repeatedly concealed her face with the hem of her delicate cloth. When the wise and passionate son of Bali perceived the excited condition of her mind, he wanted to know what was passing in her heart and out of curiosity questioned her thus, "O nymph of lotus eyes, tell me the truth. What will you do now? I am unable to linger here for a long time; for I have to go elsewhere on business. My dear, the virtuous and particularly the wise ought not to commit rape. Such an act is contrary to the usage or rites of my family. Auspicious nymph, come along and gratify me, for I am an expert gallant. Or perhaps, no one can control a woman who has got several gallants." She was quite crest-fallen to hear the cruel words of the demon, and a victim to lust, dismissed all feelings of self-respect, rebuked herself at heart and thus addressed him, "O my love, why do you say so? And why are you angry? You are dearer to me than my life. Do as you please. If I disappoint you and go to the moon-god, I shall be handicapped in my movements by your curse. Lord, enjoy my society to your fill. Hari will do you good. Any one who maintains the prestige of a woman is benefited by Hari at every step; and a wretch who slights her is injured by the chaste Pārvatī at every step. The wise king versed in sexual science at once realised the feelings of Tilottamā and smiled. Thereupon he held her by the arms, embraced her and kissed her lotus-lips. He then went with her to the solitary caves of the Gandha-Mādan hills, fixed there a lamp of gem, put frankincense into the fire, constructed a bed suited to the act of sexual intercourse and slept thereon with that voluptuous nymph. When he cohabited with her in various ways, Tilottamā thought that he was more expert than Kāma. The jovial nymph was much pleased with the sexual intercourse performed in an inverse order; and the sexual intercourse being in its prime, she fainted in the excess of her emotions and could not distinguish night from day. She then embraced him, the lord of her life and said to him passionately, "My love, when shall I see your face again? When will that auspicious day again arrive?"

115-134. O prince of demons, extraordinary are your charms and virtues! Certainly, there is no one so expert in sexual intercourse as yourself. Men have the tendency of bees. You will forget me in time; but a woman never forgets the embraces of a good lover. The merits of a person alone enable him or her to secure good company. Separation in such cases is very painful, nay, worse than death. Delightful and virtuous company is more precious than nectar or dwelling in heaven. But bad company is more fearful than poison. O king, rest a while and then embrace me. My heart and life will go along with you." So saying she embraced him and in the excess of raptures fainted. As clarified butter is fed by fire, the demon was more excited by her embrace and conversations. He cohabited with her again in eight ways and duly kissed her in nine places in different parts of her body. With teeth,

nails and hands he sported with her. The acute noise caused by the movement of the anklets and bracelets disturbed the meditation of the saint Durvāsā. He was covered with white ants: this is why no body was able to perceive him so long. He had adopted the posture of meditation in the hollow of the Gandha-Mādan mountain and was contemplating the lotus feet of Lord Kṛṣṇa. The lustful Sāhasika and Tilottamā having lost their senses had no idea of anything. So they could not see the Muni, though he was sitting so close by. Effulgent with the lustre of Brahma, the great saint suddenly opened his eyes and saw both of them. Then the radiant lord, an offspring of the digits of S'iva, seeing them in a state of passion and in one another's clasp and unable to distinguish day from night was highly incensed. He was agitated in his mind owing to his separation from Hari whom he had attained by meditation. His eyes flushed red and when their intercourse was over, he said to the demon "O thou shameless wretch, impudent like an ass, get up. Thou art the wicked son of the devout king Bali. A god, a man, a demon, a Gandarva or a Rākṣasa always feels ashamed in the presence of his kith and kin when committing a lustful act. Only a beast wants this sentiment. Of the beasts again, the ass is the most shameless. Turn thou, therefore, into an ass. Get up, thou too, shameless harlot Tilottamā. When thou art so much enamoured of a demon, turn into a demoness, thou likewise."

135-150. Burning with wrath, the Muni cursed them in this way, whereupon Sāhasika and Tilottama were abashed and frightened fell at his lotus feet and adored him. Sāhasika said, "O saint full of kindness, you are Brahmā's Viṣṇu and S'iva in person. You are the fire and the sun who create, preserve and destroy. O lord, excuse my fault and show me compassion for I am worthless. The lord who always pardons the faults of a foolish fellow is truly virtuous." So saying the demon held grass with his teeth, fell at his lotus feet and wept loudly." Then Tilottamā said: "O lord, O ocean of mercy, O friend of the poor, show kindness to me. Brahmā has created all. Of all his creatures a woman is the greatest fool. Among women again, a prostitute is very much infatuated with passion and is always lustful. Lord, you know that a lustful person has neither shame, fear nor sense." So saying, she sought his protection. It is a known fact that no one gains wisdom in the world without adversity. Seeing that both of them were so much perplexed the Muni's heart melted with compassion. He then gave them assurance of safety and said, "O prince of demons, creatures are cursed or favoured according to the ordinances of providence or fate. Good or bad reputation is surely the result of one's previous acts. O son, you are devoted to Viṣṇu, the son of Bali and come out of a good family. This I know for certain. You are more pious than Janaka. The inclination of the progenitor, no doubt, is inherited by the progeny. For example, the foot-marks of Lord Kṛṣṇa are to be found on the head of the descendants of Kālīya. Son, you will attain final emancipation after having attained the condition of an ass. The fruits of the devotion to Kṛṣṇa remain in fact till eternity. Now go soon to the forest of palm at Vrindāvana near the Vraja. Subsequently you will be killed by the wheel of Hari and thus you will be redeemed. O Tilottamā, you will be born in India as the daughter of king Bāna and after being embraced by the grandson

of Lord Kṛiṣṇa, you will come back here." O Nārada, I thus narrated to you the asshood of the prince of demons. Tilottamā was afterwards born as the daughter of Bāna named Uṣā and married to Aniruddha.

CHAPTER XXIV.

1-15. Nārāyaṇa said, ' Now hear the wonderful and mysterious account of the circumstances which led Durvāsā to marry in spite of the fact that he had subdued his passions. Even dispassionate people are contaminated by bad society. So this great Muni was excited with lust at the sight of the amours of the demon and the nymph. In this condition, he gave up his meditations and surrendered himself to the thoughts of a woman. At this time, the saint Aurva was passing by that way with his daughter desirous to get a good bridegroom. This saint, free from passions, was descended, of yore, from the thighs of the ascetic Brahmā and is hence called Aurva. The girl was descended from the elbow of Aurva and celebrated by the name of Kandali. She was solicitous to wed Durvāsā and no body else. Then the Muni who was bright like the flashes of lightning cheerfully appeared before Durvāsā with his daughter. As soon as Durvāsā saw him, he respectfully and speedily got up and joyfully saluted him. Aurva likewise saluted and embraced him and gladly informed him of his daughter's intentions. He said: "My lovely and mature daughter is named Kandali. Being apprised by a messenger of your charms and virtues, she is enamoured of you. She is unborn and vested with beauty and virtues of all kinds. Nay, she can entice the three worlds. Her only fault is this, she is quarrelsome. When she becomes angry, she uses hard words. A woman accomplished in every other way can not be abandoned on the ground that she has only one fault." Durvāsā was both pleased and sorry to hear these words and saw the beautiful and virtuous damsel standing before him. She had a smiling and cheerful countenance resembling the full moon of autumn, her eyes were like a pair of autumnal lotuses. Her loins and breast were widely extended. Clad in an apparel pure like fire and decked with ornaments of gem, the maiden in the prime of her beauty was looking at Durvāsā arohly.

16-31 Durvāsā was excited with lust and enticed by her sight. Then with an aggrieved heart he said to the Muni thus: "O saint, in the three worlds, the beauty of a woman always blocks up the way to salvation, obstructs meditations and causes illusions. In the prison of the world, the woman represents an unwieldy chain which even the great-minded Ś'iva and other gods can not cut asunder with the sword of their wisdom. O great soul, this chain frequents man more than his shadow and is a more constant associate than the sufferings occasioned by the Karma, than the passions or the body which harbours the passions or knowledge or disposition. For the shadow frequents a man so long as his body exists; the sufferings or enjoyments frequent him so long as they are not ended; the passions last, so long as a man is alive; knowledge lasts, so long as it is cultured; and disposition lasts, so long as there is consciousness. But a good wife is the companion of the husband at every birth. A married man can not dispense with the necessities of rebirth and the result of his good and evil acts. Therefore, O great saint, the service

of the feet of Hari is the best of all acts. I do not know on account of what fault committed by me in my previous birth, I was disturbed in my thoughts of Lord Hari. As soon as my heart was agitated with lust at the sight of the carnal intercourse of a demon with a whore, I at once realised the fruits of my Karma at the instance of Brahmā. Very well, O saint, I shall put up with a hundred hard words of your daughter. If afterwards she uses them again, I shall duly chastise her. For toleration of a woman's hard language is most contemptible. A henpecked husband is despised by the virtuous. Now I shall carry out your command and marry your daughter. For a man who forsakes a woman that has voluntarily arrived at his place is consigned to the hell called the Thread of Time. Even if a person who has subdued his passions abandons through fear of losing his piety a lustful whore that has arrived of her own accord at a solitary place is involved in sin and goes to hell." Thereupon the saint Aurva gave him his daughter in marriage according to the rules prescribed by the Vedas. Durvāsā said, "Amen ! (Swasti)" and accepted her. Later on, Aurva gave him the dowry and afflicted with the thought of separation from his daughter wept loudly through affection and fainted. For a wonder, how a thought like this should prey upon the mind of a wise man!

32-47. Aurva recovered in a moment and consoled his weeping daughter afflicted with grief by the thought of separation from her father. He said, "Daughter, listen. I am going to tell you maxims of ethics, beneficial, rare and genuine, prescribed by the Vedas and delightful in the end. Child, to a chaste woman, the husband is most friendly either in this world or in the next. There is none to her as dear and respectable as he. The worship of a god, vow, charity, meditation, fasting, mutterance of the name of the deity, ablution in holy streams, initiation in all the rites, circumambulation round the world, service of a Brāhmin or a guest : none of these, I say, is equal in point of religious efficacy, even to the sixteenth degree, to the devotion of a wife to her husband. A woman devoted to her husband need not perform other acts: and even a woman not so devoted need not perform the acts specified above. For, the acts performed by the latter will become fruitless. The Vedas hold that there is not so sacred in the interests of a woman as ministering to her husband. Child, whether asleep or awake, you should regard your husband as one greater than Hari and serve his lotus feet. Do not use to him hard language, O my daughter, in joke, anger, error or contempt and either in his presence or absence. A woman, in India, who is consciously unchaste or scurrilous has no penance assigned to her even by the Vedas. She has to live in hell till the fall of a hundred Brahmās. A woman pious in every other respect but using hard word to her husband forfeits the virtues accumulated by her in seven births." So saying, the great Muni left ; and Durvāsā who delights in the thought of self (or who is self-contented) passed his days happily with his wife in his hermitage. For a wonder, as soon as he was excited with lust, he secured the society of a woman which proves that the design of a virtuous man is immediately accomplished. Then the great saint prepared a bed adapted to sexual intercourse and at an auspicious moment took his wife and slept with her in solitude. Though this saint did not taste the sweets of a woman throughout his life, yet he was versed in sexual science and was theoretic-

tically wise in matters relating to cohabitation. He therefore copulated with her in various ways. Then Kandalî, having tasted the pleasures which were new to her, lost her senses. None of the nuptial pair had any idea of day or night. As a sorrowful man, when he first tastes happiness, is never easily satisfied, so the Muni with a passionate disposition and joyful heart was engaged in sexual intercourse every day.

48-69. This intercourse, both the parties being equally matched in cleverness, went on regularly. The saint gave up his meditations and gradually got attached to his household affairs. Later on, Kandalî constantly quarrelled with her husband who, with ethical maxims, tried to edify her. But she slighted them and was more quarulous than ever. Even the knowledge imparted to her by her father did not impress her with the necessity of adopting the course of a peaceful life. The nature of a person is in-surmountable and can not give way even to ethical doctrines. So she used to fall out without any rhyme or reason every day with her husband and employed hard words to him. Durvâsâ before whose might the whole world trembles shivered with anger and only counted the number of the hard words used by her. Though the merciful Durvâsâ always exhorted her to be peaceful, yet she never became quiet. At last, she completed the hundred hard words. The Muni was graciously pleased to excuse her, even though she exceeded the limit. But hard words used by her cut him to the quick every day. At last when the Karma of that shrew was complete and the measure of her iniquity was full, the self indulgent, merciful Durvâsâ, unable any longer to restrain his temper, cursed her saying: "Be reduced to ashes." The woman was at once consumed to dust at a mere hint from the saint. Her sentient soul, the reflection of her spirit flew unto the sky and modestly thus spoke to Durvâsâ, "O lord, you, are all-seeing. You perceive everything through the eye of wisdom. How can I explain anything to you? Sweet or hard words, anger, contentment, avarice, attachment, lust, hunger, thirst, density, thinness, destruction, sight, and blindness are the properties of the body, not of the soul. This body is subject to three attributes viz the principles of virtue, activity and ignorance which vary in many ways. Listen. In some constitutions, the element of virtue is predominant; in others, the principle of activity; in others, ignorance. Nobody is vested with these attributes in equal proportions. The principle of virtue begets compassion and the desire of redemption: the principle of activity begets a desire to work; ignorance begets a desire to kill and also the feelings of pride and anger. Anger leads to the use of foul language which begets enmity. This enmity is the source of hatred. Otherwise, there is no enemy in the world and none who is dear or hateful. One has no friend in the world. The passions alone are said to be the cause at the root of friendship or enmity. Look, a husband is dearer to a woman than her life; and a wife is dearer to her husband than his life. But hard words cause a rupture between them in a moment. O lord, by my misfortune, the worst has taken place. Now be pleased to excuse my faults and assign my duties to me. What shall I do? Where shall I go now? Where shall I be born again? In the three worlds, I shall accept none as my husband except yourself."

70-82 When the saint heard these words, he was over-whelmed with grief and fainted. For a wonder, he was self-contented and was very wise; and yet he lost his wits. Therefore to a shrewd person, separation

from his wife is more painful than any other calamity. Recovering in a moment, he adopted the posture of meditation and suspended his breath with a view to commit suicide. At this time, a Brâhmin boy arrived there. He held a mace and a parasol in his hands. He was clad in yellow dress and had a bright mark of sandal on the forehead. His complexion was darkblue. He was effulgent with the lustre of Brahma. His features were lighted up with a gentle smile. Serene and wise, he was the spiritual guide of students versed in the Vedas. But he looked very tender in age. Durvâsâ, as soon as he saw him, reverentially bowed, provided him with a seat and respectfully worshipped him. The boy blessed him ; and his sight and blessings removed all the sorrows of the saint. The clever boy, expert in ethics, after waiting for a while enunciated to Durvâsâ principles of morality sweet like nectar and said, 'O Brâhman, by the grace of the mystic formula received from my Gurn, I am omniscient. Everything is known to me. I see you are subdued by grief. So, how can I question you with regard to the principles of ontology? O saint, meditation is the duty of a Brâhmin. The three worlds can be controlled by the powers of asceticism. Laying aside your duty, what line of action have you adopted now ? In the three worlds, who has got a wife or husband ? Fools are deluded by the idea of a wife or husband through the illusions of Hari. Your wife is the emblem of fiction ; therefore she disappeared so soon. But her disappearance is also imaginary, not real. O saint, Ekânamsâ, the sister of Hari, is a digit of Pârvatî. She is longevous and good-natured. She is the daughter of Vasudeva.

83-91. This fair girl will be your wife at every age. Set your mind upon devotion ; for how long can a person taste the nectar of the company of his wife ? Now this Kandali will be born as the Kandali race on earth. After reaping the consequences of all her acts, she will be purified. Birth only on a single occasion can not be productive of any good. In the next Kalpa, she will be your wife. It has been held by the Vedas that it is advisable to subdue those that are very haughty in temper." Kṛiṣṇa in the shape of a Brâhmin having imparted this wisdom to the saint soon vanished. The Muni regarding every thing as imaginary fixed his mind upon abstract meditation or Yoga. On the other hand, Kandali was reproduced on earth as the Kandali race. O Muni, that demon then went to the forest of Palm and took the figure of a donkey. Tilottamâ also in due course was born as the daughter of Bâna. The king of demons, killed by the wheel of Viṣṇu, attained the lotus feet of Hari, rarely to be secured even by the saints and yet desired by all. On the other hand, Tilottamâ also as the daughter of Bâna in due course secured the embrace of the grandson of Lord Kṛiṣṇa : and her wishes being gratified, she resumed her former appearance and went back home. Thus I have recited to you the account of Lord Kṛiṣṇa which is excellent and charming at every step. Now what do you want to hear ?

CHAPTER XXV.

1-20. Nârada said, "O saint, what a wonderful, auspicious account of Hari did I hear ! It appears all the more agreeable, as it comes from your mouth. O best of ascetics, when the daughter of Aurva died as a result of Durvâsâ's powerful curse, did the saint Aurva arrive there or not ?" Nârâyaṇa

said, "O saint, he was praying at that time on the coast of the river Sarasvatī when suddenly his washed turban, agitated by the wind, dropped on the ground. Thereupon he left his meditation and by the powers of his Yoga he realised the danger of his daughter and at once rushed to the hermitage of his son-in-law. His tears repeatedly moistened the earth. With an afflicted heart he came to Durvāsā and screamed aloud saying, "O my child, Kandali!" Saint Durvāsā recognised the voice of his father-in-law and, agitated with fear, he came out and fell prostrate at his lotus feet. He lamented very much through grief and stated to him everything from the very outset. The very wise Aurva was overwhelmed with grief to learn all this, fainted and fell down on the ground like a corpse. Durvāsā thinking that he was dead, apprehended danger and with great effort restored him to consciousness. Aurva soon recovered and addressed the terrified, frightened, prostrate Durvāsā who lay before him. At that time, through heavy grief, his eyes were filled with tears and looked like a pair of red lotuses. He was shivering with anger and his lips quivered. Aurva said, "O saint, you are the grandson of Brahmā, the lord of the world and the descendant of Atri. Why then did you inflict so heavy a punishment upon my daughter for so light a fault? You have sprung from the digits of Śiva; you are the spiritual guide of the world: and you are his pupil. Personally, you are virtuous, omniscient and expert in the Vedas and their auxiliary branches. The very chaste Anusūyā who is an outcome of the digits of Kamalā is your mother. I do not know what fault committed by you has perverted your intellect. For a wonder, a person whose parents are virtuous should be so hard-hearted. The dignity of the Vedas is surely incomprehensible. I made over to you with alacrity my daughter who was vested with all attributes and had only one foible. Abandonment of a shrew is the only penalty prescribed by the Vedas. Had you forsaken her, she would have been carefully reared by her father. You have reduced her to dust for a trifling fault on her part. On this account, you will sustain a severe defeat. Know it for certain that the merciful god (Hari) is the creator, preserver and chastiser of all creatures, small or great.

21-31. The great Muni having said so, wept again crying: "O my child! O my child!" and went home in anger. On his departure, Durvāsā wept very much again and again. The sorrow which he had obliterated from his mind by his intellectual powers was doubled. In a word, one's sorrow, though repelled by wisdom, is increased by the sight of one's relations, just as fire though covered with ashes is rekindled if it receives dry fuel. Then Durvāsā remembering his beloved spouse again and again mourned her loss; but thinking that every thing was an illusion set his mind upon devotion. Thus I related to you the cause of the curse pronounced by the Muni. Afterwards Durvāsā sustained a great defeat. Nārada said, "Lord Durvāsā is a digit of Śankara equal to him in valour. Who was so great and radiant as to inflict upon him a defeat. Nārāyaṇa said, "O saint, there was a king of the solar race named Ambarīṣa whose heart was always set upon the lotus feet of Lord Hari. He was not attached even for a moment to his kingdom, wife, son, subjects or even the royal council that he had acquired by the acts of his previous birth. This great, dispassionate, tranquil-minded, pious and devout king, day and

night, cheerfully adored Hari, whether asleep or awake. His heart was entirely merged in the vow of Ekâdasî and the worship of Kṛiṣṇa. He made over the fruits of all acts to Kṛiṣṇa. The wheel of Lord Kṛiṣṇa called Sudarśana which was keen and equal to him in valour, effulgent like ten millions of gems and fit for the adoration of Brahmâ and other gods and the demons was kept by the side of the king by Hari for his preservation.

32-39. Once upon a time, the king after having performed the vow of Ekâdasî and bathed on the twelfth day of the lunar month duly worshipped Hari in a way fit for the occasion. He then feasted the Brâhmins and sat down to take his food when an agitated ascetic with parched throat, hungry-looking, with a mace and parasol in his hand, in white dress, with a bright sandal-mark on his forehead turned up there. He was lord Durvâsâ himself. He appeared before the king. The king got up from his seat, bowed to him low and cheerfully provided him with water (to wash his feet) and a golden throne. The saint blessed him and sat down on the throne. The frightened king asked him, "Lord, what is your command?" Durvâsâ, the best of saints, thus replied, "(O best of kings, I am hungry and so I have come to your house. Please give me food. But tarry a bit, O king. I am going to utter the mantra (mystic formula) of Aghamarṣaṇa (forbearance from a crime or toleration of a crime) which I have not yet finished. I shall be back in a minute." When the saint went away, a current of thought agitated the mind of the king. When he saw that the twelfth day of the lunar month was about to expire, he was much afraid. At this time, Vasiṣṭha, the spiritual guide, arrived there to whom the king bowed and narrated the whole affair. He said, 'Lord, the twelfth day of the lunar month is about to expire and yet the saint has not come back. I have been subjected to a great peril. O best of saints, after due deliberation on matters relating to the good or the evil, tell me the proper remedy soon.'

40-53. The great Muni thereupon told him soon the words of the Vedas beneficial at the outset and delightful in the end. He said, "If the twelfth day of the lunar month is passed and the observer of the vow breaks his fast on the thirteenth day, then both he and the object of his vow are lost. Brahmâ has stated in the Vedas that the above person is implicated in the sin of Brâhmin-murder and all his food becomes impure like wine. A fool who, without feasting his guests, eats food in an agitated manner through pressure of severe hunger is consigned to the hell called Kumbhîpâka. Then he is born as a Chanḍâl and in every birth he is subjected to poverty and disease. In a grave emergency like this, I can not tell you a matter more delicate than the penalty incurred by the sin. Just see that both the sides are preserved. That remedy I am going to suggest to you after due deliberation. O king, drink the nectar of the feet sacred to the worship of Lord Kṛiṣṇa and thereby preserve the fruits of abstinence; drinking of water is tantamount to fasting whereby there will be no breach of hospitality on your part. Agreeably to the words of Vasiṣṭha, (the son of Brahmâ) the king remembered the lotus feet of Lord Kṛiṣṇa and drank a small quantity of the nectar of the feet (i. e., water with which the feet had been washed). At that time, saint Durvâsâ came and by his omniscience happened to know everything. He burnt with anger and in the presence of the king he cut off the

clusters of his knotted hair. At once, a hideous being with a sword in hand and bright like a fire-brand arose out of the hair and prepared to kill the king. Then the wheel of Lord Hari effulgent like ten millions of suns, as it witnessed the affair, killed the imaginary being alluded to above and proceeded to kill the saint who ran away through fear. But the Sudarśana wheel which was bright like a flame of fire pursued him. Durvāsâ whose mind was full of remorse and fear wandered throughout the universe and sought the protection of Brahmâ, the lord of the world. He loudly exclaimed saying, 'Save me ! save me !' and arrived at the council of Brahmâ who got up and asked his welfare.

54-74. The saint related to him the whole affair from start to finish. Thereupon Brahmâ with a heart agitated with fear upheaved a deep sigh and said to the saint, "My son, by the inspiration of whose might, did you go there to curse a servant of Hari? In whose power does it lie in these three worlds to kill a person who is preserved by God himself? Hari who is kind to his votaries, be they great or small, always keeps his wheel by their side for their protection. A fool, O twice-born, who injures the Vaiṣṇavas (dear to Viṣṇu as his life) is destroyed by Hari, even the Lord of the destroyer. Child, soon go to some other place. You have little chance of safety if you remain in this place. Unless you go away, the wheel will kill me along with you. Who can prevent the Sudarśana that is effulgent like Viṣṇu and can consume the whole universe, not to talk of Brahmâ?" Upon this, saint Durvāsâ fled and being panic-stricken sought shelter with S'iva at the Kailâsa. With a frightened heart, he said to S'iva thus, "O mine of mercy, preserve me. The omniscient S'iva, the destroyer, the lord of the poor without enquiring into his welfare said, "O best of the twice-born, compose yourself and listen to me. You are the grandson of Brahmâ and the son of Atri. Knowing the Vedas and being omniscient, you have behaved like a fool and, as such, you do not know what law has been prescribed for everything by the Lord of all, in the Vedas, the Purāṇas and history. By a mere wink or twinkle of his eyes, I, Brahmâ, the Rudras, the Ādityas, the Vasus, the immortals, the Munis, the saints, Dharma and Indra appear and disappear. By virtue of whose might were you prepared to kill a votary of Hari dearer to him than his life? I, Brahmâ, Kamalâ, Durgâ, Vâṇî and Râdhâ are not dearer to Hari than his votaries. Lord Hari, the soul that pervades the heart of every one, carefully preserves his votaries, great and small, by means of his irresistible wheel called Sudarśana. After even deputing this wheel which is irresistible like himself in valour for the protection of his votaries he is not confident and so he goes there himself to protect them. Râdhâ, his spouse, is dearer to him than his life. There is none so dear to him as she. And yet if she injures any of his votaries, she is abandoned by him. Of all the castes the Brâhmins are dearer to Hari even than his body. But his votaries are dearer still. Who in these three worlds is dear or hateful to God? A virtuous man who always adores and contemplates him is dear to him. O Brâhmin, at the time of the great destruction when the universe will be deluged with water, the worshippers of Kriṣṇa will not die.

75-90. O twice-born saint, adore Hari and contemplate his lotus feet. The bare recollection of Hari will remove all your calamities. Go soon to

the Vaikuṇṭha which alone can give you shelter. If you seek the protection of Hari, the ocean of mercy, he will hold out to you assurance of safety". At this time the Kailâsa was lighted up with the radiance of the wheel, just as the earth is lighted up by the rays of the sun. All the residents of the Kailasâ, oppressed by its formidable heat, sought the protection of S'iva crying out, "Save us! Save us!" S'ankara, the ocean of mercy (when he saw the irresistible wheel) along with Pârvatî cheerfully blessed the Brâhmiṇ. S'iva said "If my valour and merits of my devotions which I have accumulated for a long time be real, then this guilty, affrighted Brâhmiṇ will be saved from danger." Pârvatî said, "Inasmuch as, by the virtue of the sanctity of myself and my husband, this Brâhmiṇ has sought my protection, I bless the terrified Brâhmiṇ. May he be saved from calamity." The Muni then bowed to the merciful S'iva and went to the Vaikuṇṭha for rescue with the speed of mind. When he saw that the Sudarśan was following him, he entered into Hari's domain. He saw that Hari was seated on a throne of gem. The conches, wheel, mace and lotus were looking lovely in Hari's hands. He was clad in yellow apparel. He was dark-blue in complexion and very lovely. He had four arms and a tranquil appearance. He was decked with ornaments and wreaths of gems. He had a smiling and cheerful face. He seemed inclined to favour his votaries. His head was decorated with a bright diadem constructed with wonderful gems. His excellent attendants were fanning him with excellent chowries in their hands; the goddess Kamalâ was ministering to his feet; Saraswatî, seated before him, was adoring him. Sunanda, Nanda, Kumuda, Prachanda and other worshippers were seated round him. Some of his votaries were reciting his praises to the accompaniment of musical instruments. He was looking at them. When the saint saw the Lord thus, he threw himself prostrate on the ground and adored him according to the hymn as specified in the Sâṃ-Veda. Durvâsâ said, 'O Lord of Kamalâ, O ocean of mercy, you are the lord of the poor. Therefore preserve me.

91-103. O Lord, you are the author of the Vedas and the Vedāṅgas, the ruler of Providence, the death of death and the time of time. Therefore preserve me from the ocean of peril. O Lord and cause of all, you are the destroyer of the destroyer and the germ of the tree of Mahâ-Viṣṇu. Therefore save me from the sea of danger. O Nârâyaṇa, you save the refugees, the afflicted and the timid. Frightened, I seek your protection. Save me. How can the Pandits adore the supreme being who is the origin of the Vedas, whom the Vedas can not adore, whom even Saraswatî, Ananta with his hundred faces, Brahmâ with his four faces, S'iva with his five faces, S'rutî, the author of the S'rutî etc., are paralysed in their attempts to adore, who baffles even the descriptive powers of those well versed in the Vedas? O source of all dignity, how can I, an ordinary pupil of yours, adore you? Indra's longevity is covered by the span of life allotted to fourteen Manus in succession. Brahmâ's one day and night are equivalent to the span of life allotted to 28 Indras. Brahmâ's life consists of 108 years according to the above calculation. Brahmâ falls by a mere wink or twinkle of the eye of the Supreme Lord. How is it possible for me, then, to adore that indescribable being?" So saying, Durvâsâ fell prostrate at his lotus feet and moistened them with his tears. Whoever devoutly reads this

holy hymn of Hari called Jaymangala composed by Durvāsā in adversity is rescued by Hari personally who graciously approaches him for the purpose. And whoever listens to it in a court of justice, crematorium, prison, peril, in the midst of enemies or robbers, in a place beset with wild beasts, in a sinking ship, in the midst of an ocean, or when he is besieged by a royal army is relieved from all this danger, to be sure.

104-121. Then the compassionate lord Hari smiled and addressed him with words delightful like the rain of nectar thus: "O saint, get up; every thing will be well with you, by my boon. But please listen to the following maxims which are delightful, truthful and ethical. The S'āstras incarnate dwell with the virtuous by whom other people are edified. But a learned man who consciously violates the maxims of the Vedas is worse than a corpse. O twice-born saint, every one has heard in detail the account given in the Purāṇas, the Vedas and the history about the glory of the Vaiṣṇavas. They hold that I am the life of the Vaiṣṇavas and that the Vaiṣṇavas also constitute my life. Whoever spites the Vaiṣṇavas cherishes a spite against me likewise. My worshippers, giving up all thoughts about their sons, grandsons and even their royal splendour, constantly cherish me in their memory. Who, then, can be dearer to me than they? Even my own life or Lakṣmī, S'īva, Sarasvatī, Brahmā, Durgā, Gaṇeśa, the Brāhmins, the Vedas, Sāvitrī, the mother of the Vedas, the cow-herds, the cow-herdresses or Rādhicā are not dearer to me than my votaries. They are surely dearer to me than my life. Thus, O saint, I enunciated to you essential and truthful doctrines. This is not a vain adulation of my votaries. They are, I repeat, surely dearer to me than my life. A fool who cherishes a spite against me does not know his own god. He is therefore defrauded and lives for ever in hell. Whoever envies my votaries dearer to me than my life is promptly chastised by me and goes to hell in the next world. O twiceorn saint, I am the master of all, the preserver of the world and the Supreme Being. And yet I am not independent. I am subject to my votaries. Whether I dwell in the Goloka as a figure with two hands or whether in the Vaikuntha as a figure with four hands, my form only dwells in those places; but my soul always dwells with my votaries. I eat only those things which my votaries present to me; but I can not taste even the nectar presented by others. O saint, king Amvariṣa is dispassionate, innocent, merciful and beneficent to all people. Why were you prepared to kill him? I kill those stupid people who spite the virtuous saints ever inclined to show mercy to all creatures. I can not preserve even Indra if he is inclined to injure my votaries. Go soon therefore to the king Amvariṣa. He alone can save you and none others."

122-135. Thereupon Durvāsā was bewildered with fear, remembered the lotus feet of Kṛiṣṇa and was much afflicted at heart. O best of Munis, at that time, Brahmā, S'īva with Pārvatī, Dharma, Indra and other gods arrived there. They all bowed to the Supreme Lord Hari with a reverential inclination of their heads and with a thrill of raptures adored him by turns. Brahmā said, "O Lord, you are the supreme spirit dissociated from every thing and assume a form only to favour your worshippers. Therefore preserve this

great Brâhmin who has offended your votary." S'iva said, 'O friend of the poor, O lord of the universe, this Brâhmin is not excluded from the universe. Kindly preserve this guilty, poor, sinful, fugitive Brâhmin.' Pârvatî said, "O Lord, king Amvarîṣa is your votary. But are not the gods and the Brâhmins dear to you? You are the god of all. Preserve this guilty Brâhmin." Dharma said, "You are the father, preserver and the chastiser of all. How is it that the father for the preservation of one son is going to destroy another son?" Indra said, "O Lord, your mercy and impartiality are manifest to every creature. This offender has reaped as he had sown. Now preserve the Brâhmin." Rudra said, "Lord, it is proper to chastise those who deviate from the path of virtue, it is true. But you should preserve this guilty fool." The regents of the quarters said, "Lord, the Vedas hold that the guilty should not be killed. Preserve this Brâhmin who has unconsciously committed an offence." The planets said, "A wretch who shites a Vaiṣṇava incurs the displeasure of the gods and is constantly troubled by us. But you subsequently come to the rescue. So deign to preserve him." The saints said, "This Brâhmin having been subdued, we are, as it were, dead, even in our life-time. For among caste-fellows the chastisement of one person is shameful to others." Atri said, "O Lord, you gave this son to me and he is engaged in your service and hence, conscious of his valour and in the pride of his heart he is afraid of none." Lakṣmî said, "Lord, excuse the fault of this fugitive this time and preserve him. The gods and the Brâhmins are all adoring you. You should not kill him."

136-157. Saraswatî said, "Lord, you are the father of the gods and the source of the Vedas. What explanation, therefore, can I offer to you? You are the God of the universe; and you should preserve every one in the world." The attendants of Viṣṇu said, "Lord, the very recollection of your name is a source of good to your votaries in every matter and dispels all calamity. Therefore preserve this fugitive Brâhmin." The dancers said, "O remover of poverty, we are always beggars at your door. At present we beg of you to preserve the life of this twice-born saint". Lord Hari who preserves the fugitives smiled at their words and addressed them with delightful words thus, "O gods, listen, all of you, to my words full of ethics and calculated to cause happiness. According to your prayer, I will surely preserve this Brâhmin. But this twice-born saint should go back from the Vaikunṭha to the king Amvarîṣa and take his meal there for the satisfaction of the king. For this saint accepted the hospitality offered by the king and was about to curse him for no fault on his part. Then the Sudarṣan protected him and was about to kill this saint also. He was frightened and for full one year wandered in different parts of the world. Since that time the king has been fasting with an afflicted heart. As a mother does not eat food herself when she sees her hungry babe anxious to suck its mother's breast, so I have been fasting since that time owing to the abstinence of my votary from food. By my blessing, the excellent Muni will be rendered free from every danger, and I guarantee that in the way my wheel will not kill him. From this day forth, relieved from all anxiety, I shall also be able to enjoy happiness. I eat things presented by my votaries and relish them just like nectar; otherwise I can not eat things offered even by Lakṣmî. Lakṣmî too, can not offer anything to me

without offering it first to my votaries. O child, O best of saints, you are very wise. First go therefore to the house of the king. Let the gods, goddesses and sages also go home." So saying Hari went to his seraglio and the gods bowed to the Lord of the universe and returned to their homes. Then saint Duvâsâ who was speedy like the wind quitted Hari's house; and Sudarśana, valorous like ten millions of suns, followed suit. The king who fasted for a year was sitting on his throne with parched throat. At this time he saw the excellent saint standing before him. He got up reverentially from his seat, bowed to him respectfully and entertained him with sweetmeat etc. He then took his own food. The excellent saint was much gratified with the hearty meal and blessed the king. On his way back to his home he recited the eulogies of the king and cogitated thus in his heart with surprise, "Oh ! inestimable is the glory of the Vaiṣṇavas!"

CHAPTER XXVI.

1-22. Nārada said, "O saint, I heard from you the fault incurred by the transgression of the Dwādasi, the disgrace of the great saint and the way in which he was rescued by Hari. Now I want to hear from you the ordinances of the Ekādasi vow which every one desires to perform. Let me know them please, in detail. I know the S'rutis to a certain extent but owing to a divergence of views on the subject, I could not decide anything. You are the source of the S'rutis; and so I want to know the virtues of Ekādasi from your own mouth." Nārāyaṇa said, 'O saint, Ekādasi of all the vows is the most unattainable, pleasing to Lord Kṛṣṇa and is the symbol of asceticism to the ascetics. As Kṛṣṇa is among the gods, Nature among the goddesses, Brāhmaṇs among people who adopt different stages of life, S'iva among the Vaiṣṇavas, Gaṇeśa among those who are worshipped, Saraswatī among savants, the gold among metals, Vaiṣṇava among people, knowledge among riches, the wife among associates, the life among things endeared, disposition among favorites, the mind among confidential and restless objects and among passions, the mother among elders, the husband among brides, providence among the strong, time among destroyers, a good-natured person among friends, the disease among enemies, infamy among secrets and among things that destroy reputation, the snake among injurious animals, the prostitute among the wicked, S'iva among the valorous, the earth among the enduring, the nectar among victuals, the fire among things that burn, Lakṣmī among the generous, Satī, the daughter of Dakṣa, among the chaste, Brahmā among the lords of creation, the sea among rivers, the Sāma among the Vedas, the Gaetṛi among metres, the holy fig among trees, the holy basil among flowers, the Agra-hāyaṇa among months, the spring among seasons, the sun among the Adityas, S'iva among the Rudras, Viṣṇu among the Vasus, India among continents, you among godly saints, Bṛhgu among the Brāhmaṇs sages, Rāma among kings, Kapila among adepts, Sanat-Kumāra among philosophers and ascetics, the Airāvata among elephants, the elephant among beasts, the Himālaya among mountains, the Kaustubha among gems, the sacred Saraswatī among rivers, Chitra-rath among the Gandarvas, Kuvēra among the Yakṣas, Sumāli among the Rākṣases, S'atarupā among women, Manu, the son of Brahmā the self-existent, among Manus, Rambhā among the fair, the principle

of delusion (Mâyâ) among dissemblers, so is the Ekâdas'î among vows. This is an usual or ordinary vow (as opposed to casual) and hence incumbent upon the four castes. It is particularly imperative on the Brâhmins and the Vaiṣṇavas.

23-36 On the day of Ekâdas'î the vow sacred to the Lord) all the sins including Brâhmin-slaughter are mixed up with food. Whoever eats on that day commits the above sins. He is regarded as the greatest sinner in this world and in the end has to live in the hell called the Kumbhî—pâka for eleven yugas. Then he acquires his birth as a Chandâl and seven times he is born as a person afflicted with psoriasis or leucoderma after which he is purified, as Brahmâ hath said. I have just related to you the sins incurred by eating on the day of Ekâdas'î. I already mentioned to you the sins which could be committed by the transgression of Dwâs'î. Now I am going to describe to you the evils of fasting on the occasion of the Ekâdas'î connected with the Das'amî. Dharma extracted this matter from the essence of the Vedas and then related it to me. A fool who voluntarily violates even a digit of Das'amî that is to say even a digit of fasts on the day of Ekâdas'î connected with Das'amî displeases Lakṣmî who leaves his house with a curse. He forfeits renown and progeny and in the end resides in the "Blind well" (a kind of hell) for a hundred Manwantaras. On the lunar day where there is a conjunction of Das'amî, Ekâdas'î and Dwâdas'î, the person who observes the vow should eat and he should fast the next day. Here if he observes the vow on the twelfth day of the lunar month and breaks his fast on the thirteenth day, he does not commit any sin for his transgressions on the twelfth day. If the Ekâdas'î is in full swing on the previous day and subsists only for a while in the morning on the next day also, then in consideration of the fact that the Ekâdas'î has increased in length, fasting is proper on the next day specified above. In cases where on the previous day six Dandâs of Ekâdas'î subsist but on the next day in the morning there is a conjunction of the three lunar days, the householder should fast on the previous day alluded to above. But the case is different with the Yatis, etc. These should fast and observe the ordinary rites, including the act of waking in the night on the next day.

37-51—A householder should fast on the previous day as stated above and break his fast on the next day when the Ekâdas'î is over. O Nârada, it is equally incumbent upon a Vaiṣṇava, Yati, widow, Brahmachârî and beggar to observe Ekâdas'î. But, barring the Vaiṣṇavs, it is imperative upon all house-holders to fast on the day of Ekâdas'î connected with the bright half of the lunar month. Between Śayan Ekâdas'î the eleventh day of the fair half of Asârh when Viṣṇu lies down to enjoy his four months' repose in the year) and Utthân Ekâdas'î (—eleventh day of the fair half of Kârtik when Viṣṇu awakes) a householder must fast on the day of Ekâdas'î which relates to the dark half of the month, but not on any other Kṛṣṇa Ekâdas'î. O Brahmin, I related to you the matter as determined by the Vedas. Now hear the rules of the vow. A person should take only boiled rice and *ghee* on the day previous to the Ekâdas'î and must not taste even water throughout the day. Then in the night he should sleep on a bed of holy grass. The next day he should get up at dawn, perform the morning rites the ordinary rites and then bathe.

He should observe the vow and make the avowal² of the purpose for which he vows for the satisfaction of Lord Kṛiṣṇa. Afterwards he should offer water to the manes and perform his morning worship and usual rites. He should provide himself with sacrificial articles during the day. The sixteen ingredients are particularly prescribed for the purpose. Matting used as a seat, cloth, water for washing the feet, the same water with offer of grass and barley, flower, ointment, frankincense, light, sacrificial offerings, sacred thread, ornament, perfume, water for bathing, betel leaves, oblation of milk and honey, water to rinse the mouth: these ingredients should be procured in the day and the vow should be performed in the night. Later on, he should put on a pair of washed clothes, sit down on the matting in a pure condition, rinse his mouth, remember Harî and say, Amen! Then at an auspicious moment by means of the Dhyân prescribed in the Vedas and pronounced by the Munis, he should consecrate an auspicious jar and offer to it fruits, branches and sandal. By separate Dhyâns and invocations, six deities should be worshipped, *viz.* Gaṇeś'a, the sun, the fire, Viṣṇu, S'iva and S'ivâ. He should then bow to Hari, remember Hari and then perform the vow. If a person performs the act without worshipping the above six deities, all his ordinary and casual rites become ineffectual.

52-68. O saint, I related to you matters which are part and parcel of the vow. Now listen to matters desirable in connexion with the vow as stated by Kânva Śâkhâ. By the Dhyân as prescribed by the Sâma Veda, for the meditation of the Supreme Being, *i.e.* Lord Kṛiṣṇa, the worshipper should offer flower to the head and again engage himself in the Dhyân. The abstruse Dhyân which is desired by all, I am now going to relate to you. Listen. This Dhyân is as dear to the votaries as their life. It should not be revealed to any one except the devout. The Dhyân is as follows: I adore God, the final cause, whose complexion is lovely and dark-blue like a new cloud, whose excellent features rebuke the grace of the full moon of autumn, whose eyes are fair like a pair of autumnal lotuses blooming through the rays of the sun, who is decked with the grace of his body and ornaments of gem, who is always beheld by the cowherdesses with extremely crooked and cheerful glances, whose image seems to be made up of the lives of the above damsels, who curious to indulge in the Râsa dwell in the sphere of the Râsa, who drinks the beauties of the face of Râdhâ as the red-legged varta—velledrinks the honey of the autumnal moon; whose chest is lighted up with the Kaustubha and decorated with wreaths of Pârijâta; whose head is crowned with a diadem of gem, whose hand holds a melodious flute; who can with difficulty be adored by gods, demons, Brahmâ and others; who is adored by all and cannot be controlled by Dhyâna. After this Dhyân, the worshippers should reverentially invoke the Supreme Lord and worship him with the offer of sixteen ingredients. The worship is as follows: "O Supreme God! This ornament of gem (constructed of gold) and a picturesque matting, I offer to you. Please accept them. O Lord of Râdhâ, I offer to you precious clothes chastened by fire and woven by Viswa-karma. Please accept them. O ocean of mercy, I offer you perfumed, cool water kept in a golden vase fit for washing the feet. Please accept it. O friend of the devout, I offer to you water of conches, flower, bent grass, and sacred Argha (oblations of water

with offer of grass, paddy, etc.) mixed with sandal paste. Please accept them. Cause of the world, I offer to you white flowers perfumed with sandal-paste and aloe which are always delightful to you. Please accept them. O Lord Kṛiṣṇa, I offer to you sandal, aloe, musk, saffron and ointment of red powder, please accept them.

69-86. O Lord, I present to you frank-incense full of several ingredients, fragrant, delightful and prepared out of the juice of certain trees. Please accept it. O Lord, I present to you this lamp of gem which is lovely day and night, bright and calculated to dispel dismal darkness. O supreme spirit, I present to you delicious, sweet, tasteful articles of various sorts. Please accept them. O god of the chief gods, I present to you a sacred thread, the production of fine artistic work, prepared of golden fibres and tied into Sāvitrî knots. Please accept it. O son of Nanda, I give you ornaments for the whole body effulgent with the lustre of valuable gems. Accept them. O friend of the poor, I present to you this perfume, beneficial and valued on the occasion of every auspicious ceremony. Please accept it. O Lord, I offer to you Vṣṇu oil, lovely and desired by all and seasoned with emblic myrobalan and leaves of bael. Kindly accept it. O Lord, I reverentially offer to you betel-leaves seasoned with camphor and desired by all. Please accept them. O husband of the cowherdess, I offer sweet and delicious honey deposited in a polished cup gem which is delightful to all. Please accept it. O destroyer of Madhû, I offer you perfumed, sacred water of the Ganges for rinsing the mouth. Please accept it. A devout person after having cheerfully offered these sixteen ingredients should reverentially offer to him a wreath of gem. O Lord, I present to you the best of ornaments viz., an excellent garland of flowers of different kinds interwoven with fine thread. With the mystic syllable whispered into the ear by the spiritual guide or the first syllable of a mystic formula, the worshipper should present a handful of flowers and afterwards with folded palms he should reverentially worship the Lord thus: "O Kṛiṣṇa, lord of Râdhâ, you are the ocean of mercy. Release us therefore from this dreadful sea of life. O Lord, by assuming a hundred births, I have been very much agitated in mind. I have been enchained by my Karma. Kindly release me from the fetters. Lord, I have sought your shelter and am bowing before your lotus feet. By casting at me glances of mercy, preserve me from the fear of Yama and give me shelter beneath your lotus feet which constitute a cage for fugitive. Lord, I am without faith, religious rites, methods prescribed by the Vedas and the essence of the Mantras. Yet, kindly grant my prayer. O Hari, if through the worshipper's ignorance of the rites prescribed by the Vedas, an act is defective, it becomes complete or perfect as soon as your name is pronounced."

87-94. The worshipper should then bow, give sacerdotal fees to the Brâhmins and keep up the night by the celebration of the grand festival. If he even sleeps after having fasted and performed the vow, he will still attain half of the fruits which could be attained by the vow and the fasting. If he sleeps after having

broken his fast on the twelfth day of the lunar month and thereafter even drink water again, still he will attain half of the fruits of the vow. O great Brâhmin, the worshipper should then recollect the lotus feet of Lord Kṛiṣṇa and with the following mantra he should take boiled rice and *ghee* only once during the day. "O Auna (food), you are the life of beings. Brahmâ created you at first and you are the image of Viṣṇu himself. So give me the fruit of fastings in connexion with this vow. Whoever in India reverentially performs this excellent vow of Ekâdasî, is able to redeem seven of his ascendants, seven of his descendants, his soul, his parents, father-in-law, mother-in-law, daughter, son-in-law and even his servants. Thus, O Brâhmin I related to you Kṛiṣṇa's vow and his deeds calculated to give redemption and happiness. Now I am going to narrate to you other points. Listen.

CHAPTER XXVII.

1-17. Nârâyaṇa said, "O Nârada, I am going to describe you the character of Kṛiṣṇa, the stealth of the cowherdesses and the boons conferred upon them according to their desire. The cowherdesses, excited with lust, initiated the vow in the first month of Hemanta, and subsequently, having mastered their passions and pure in habit, they subsisted for one month full upon *ghee* and boiled rice. They then bathed and on the coast of the Yamunâ they constructed the image of Pârvatî with sand. They duly invoked the goddess and regularly worshipped the image with lovely sandal, aloe, musk, saffron, flowers of different kinds, garlands of various sorts, frankincense, light, sacrificial offerings, cloth, a variety of fruits, gems, pearls, corals and music. "O mother of the world, you create, preserve and destroy the universe. O virtuous goddess, marry me to the son of Nanda". First of all, the cowherdesses prayed the goddess with the above Mantra. Afterwards they made an avowal of the purpose for which the vow is performed and worshipped the goddess with the first syllable of the mantra stated in the Sâma Veda, always lively and original which is follows: 'Om Hrîm Durgâi Namaḥ.' This mantra yields all the fruits that are desired. Afterwards the cowherdesses delightfully offered with this Mantra garlands of flowers, sacrificial offerings, frankincense, light, clothes, etc., and bowed to the goddess: and having uttered this Mantra reverentially a thousand times and recited several eulogies, fell prostrate on the ground and worshipped her. O goddess, you are the auspicious source of all good. Therefore, O spouse of Śiva, we adore you. Give us the thing we desire. After reciting this mantra, they bowed to the Brâhmins tendered them sacerdotal fees and sacrificial offerings and went home. O saint, now listen to the excellent hymn (which is capable of yielding all fruits) where-with the milk-maids eulogised Pârvatî. During the great flood, the sun and the moon having been concealed from sight, the whole world with its animate and inanimate objects was covered with dark water and at that time Hari who lay in water made over this hymn to Brahmâ and slept. Brahmâ, the creator of the world, greatly oppressed by the demons Madhû and Kaiṭava, worshipped the goddess Primordial Nature thus. "O goddess, (Abhayâ) that guarantee immunity from danger, you are celebrated by the names of Durgâ, Śivâ, Mâyâ, Nârâyâṇî, Sanâtânî, Jayâ and Sarva-Mangalâ. I bow to you.

18-35. O Durgâ, the Da of your name means destroyer of the demons; U means destroyer of calamity or impediments; Ra means the destroyer of disease; and Ga means destroyer of sins; Â means destroyer of fear and foes. Durgâ, therefore, is she the pronunciation, hearing or recollection of Hari. Hari himself hath said so. Durga means calamity; and Â means destroyer. She who destroys calamity is therefore Durgâ. Durgâ means the king of demons; and A means destruction. She is styled Durgâ by savants, as she destroyed the above king of demons. Śa means good; I means supreme and many; and Vâ means donor. You are called Śivâ as you confer many benefits or because you are the visible representation of all good. Śiva means redemption; and Â means mother. You are so called because you personally give redemption. Abhay means destruction of fear; and Â means donor. Abhayâ is she who gives assurance of safety. Mâ means royal grace and Yâ means attainment. She is Mâyâ as she gives royal grace. Mâ means delusion and Yâ means attainment. She is Mâyâ as she entangles people in the meshes of delusion. You are the product of half of the body of Hari and equal to him in valour. You always dwell in his body. Hence you are called Nârâyâṇî. Sanâtan means void of attributes and eternal. She is called Sanâtani on this account. Ja means welfare and Yâ means donor. She who is the source of constant welfare is Jayâ. Sarva-mangal means prosperity and Â means donor. She who gives absolute prosperity is Sarva-mangalâ. These excellent names of Durgâ, Nârâyana communicated to Brahmâ who was residing in the lotus of his navel and after this He slept.

35-50. When the indomitable demons Madhu and Kaiṭava were about to slay Brahmâ, the latter adored the goddess of sleep. Durgâ appeared to him personally, gave him the excellent amulet of Lord Kriṣṇa called the All-preserver and disappeared. By virtue of the hymn, Brahmâ obtained the excellent amulet; and by virtue of the amulet he received assurances of safety. In the fight with the demon called Tripura, when Śiva fell down with his chariot, Brahmâ gave him that hymn and excellent amulet. When Śiva read that amulet and eulogised the goddess of sleep, then by the grace of this goddess, Hari arrived there in the shape of a bull with Durgâ, the emblem of energy to give victory to Śiva. Then he raised Śiva along with his chariot to the sky and cheered him up. Jayâ gave him success. Then Śiva remembered Hari and the goddess of sleep, held in his hand the Brahmâ weapon and killed Tripura through the power of the ode and the amulet. The milk-maids also, by virtue of this eulogy, obtained Hari as their husband. Whoever in the morning, noon and evening reads the above hymn called Sarva-mangal-prada which yields all desires and destroys all calamities, be he a Śiva, a Vaiṣṇava, or a Śākta will be relieved from calamities and saved in the court of justice, in the crematorium, or in the midst of a wild-fire or when he is beset with the danger to life or fear of beasts, or when he is on a boat sinking in the sea, or when he is engaged in a war with the enemy, or when he is in prison or when he is menaced by lightning, curse of a guru or a Brâhmin or a rupture with his friends. If a man loses his position, wealth, or caste or if a man be overwhelmed with grief or has a rupture with the husband or a son, or if one is poisoned by a snake or injured by the wicked, the recollection of this hymn removes the cause of fear

and brings security and all kinds of prosperity that could possibly be desired. He who remembers this hymn acquires firm faith in Hari in this world and in the end secures the bondage of Hari through the grace of Pārvatī.

51-62. The ladies of the Vraja with the above hymn eulogised the goddess Pārvatī every day continually for one month and reverentially bowed to her. When the month was over, the cowherdesses kept a variety of blue, yellow and white objects and many precious, lovely clothes on the coast of the Yamunā and went to bathe. The whole coast, being covered with the above articles, looked very gay and was perfumed with the wind redolent of sandal, aloes and musk. The coast of the Yamunā was decked with sacrificial offerings of various sorts, fruits, frankincense, lamp, vermilion, and saffron. Then the cowherdesses cheerfully dedicated their heart to Hari, put off their clothes and, all naked, engaged themselves in aquatics. Kṛiṣṇa saw and removed those clothes and articles of food and ate up, conjointly with the children, the food. Then the greedy cowherd boys took the clothes in a heap on their shoulders and went to a great distance. Śrīdāma, Sudāma, Vasudāma, Suvala, Supārśwa, Śibhāṅga, Sundara, Chandrabhān, Bīrbhān, Suryya-bhān, Vasubhān, Ratnabhān. These twelve cowherd boys, with Kṛiṣṇa and Balarama constitute fourteen principal milk-men. But millions of other cowherds were also the friends of Hari. They took all the clothes to a distant place and keeping there the heaps of clothes awaited the arrival of Lord Hari.

63-72. Hari himself took some clothes, piled them up ascended the Kadam tree and thus addressed the milk-maids, "O milk-maids, you are all engaged in a vow : carefully listen to my words and then take part in the play. In the month which is well suited to the vow, after having made an avowal of the purpose in connexion with an auspicious rite, why have you descended naked into the water and thereby why do you make your vow defective ? Now who has stolen your cloth, flower wreath and sacrificial offerings ? Varuṇa is displeased with a woman who, initiated in a vow, bathes naked in the river ; and the followers of Varuṇa appropriate all her things. Now how will you go home naked ? Unless you go, how will your vow be performed ? Could not the deity whom you adore on the occasion of the vow preserve your things. When the goddess whom you contemplate and who is pleased with sacrificial offerings could not preserve your things, then how will she be able to give you the fruits desired ? A deity who can yield fruits is capable of anything " When the ladies of the Vraja heard his words, they found that their clothes and articles were missing. They were consequently agitated with grief and in that naked condition wept loudly, saying, "Where are our clothes and sacrificial offerings ?"

73-82. They then reverentially and modestly addressed Lord Kṛiṣṇa thus : "O Lord, you comprehend yourself fully, for you are the primeval God. O best of those who know the Vedas, these articles fit for the worship of the deity we brought for that purpose. They have not been presented to the deity. You should not therefore take them. O Govinda, restore to us our washed clothes, (so that we may put them on and perform the vow) along with other articles. As they were so saying, Śrīdāma showed to them the heaps of clothes and ran

away again. Then the supreme goddess Nature (Râdhâ) was highly incensed to the cowherd boys with the clothes in their possession and with her body saturated with water said thus: "O Sus'ilâ, S'asîkalâ, Chandramukhî, Mâdhavî, Kadamba-Mâlâ, Kuntî, Yamunâ, Sarva-Mangalâ, Padma-Mukhî, Sâvitri, Pârijâtâ, Jâhnavî Sudhâ-Mukhî, S'ubhâ, Padmâ, Gauri, Swayamprabhâ, Kâlikâ, Durgâ, Saraswatî, Bhârâtî, Arpanâ, Rati, Gangâ, Ambikâ, Kṛṣṇa-Priya, Chmapâ, Chandan-Nandini and other female associates of mine, get up from the water, bind Kṛṣṇa, the lord of my life, and bring him here."

83-94. According to her command they got up in anger from the water, concealed their female organs with their hands, and thousands of other milk-maids rushed with eyes flushed with anger. They likewise rushed after Śrīdâma who was running away with the clothes. Śrīdâma went very soon to the place where the boy had gathered with clothes in their hands. The milk-maids also quickly went to that place without minding any opposition. The boys were frightened and ran to the spot where Lord Kṛṣṇa was, with clothes in his hands. Through fear, they handed over the clothes to Kṛṣṇa who suspended them on the branches of the tree. The Kadamba tree, covered with clothes, looked very lovely. He then ridiculed the milk-maids saying: "O milk—maids, why do you behave thus with me, when you are naked? Now, hold your hands and beg of me the clothes. Ask your mistress Râdhâ to beg them of me with folded hands; otherwise I shall never return them to you. What can your Râdhâ do unto me? And what can the goddess whom you adore do unto me? Go and communicate this message to Râdhâ."

95-105. The milk-maids cast arch glance at him and then went to Râdhâ to whom they delivered the message. Râdhâ when she heard this was excited with lust and laughed. There was a thrill of raptures in her body. Out of shame she could not go to Kṛṣṇa, but she adopted the posture of meditation in the water and contemplated the lotus feet of Hari which are adored by Brahmâ, Śiva, Ananta and Dharma. She recollected the feet again and again and owing to the excess of her feelings she adored thus the lord of her life. "O lord of my life, you are the master of the Goloka, my god and the god of the milk—maids also O friend of the poor, you are the master of the poor and the lord of all. I bow to you. O Lord of the cow-herds, you contribute to the delight of Yasodâ: you are all happiness and supreme happiness. I bow to you O Kṛṣṇa, lord of my life, you have spoiled the sacrifice of Indra. You have crushed the pride of Brahmâ and subdued Kâliya. I bow to you. O Lord you are the god of a Brahmâ, Ananta, S'iva and the Brâhmins. You are supreme, the image of Brahma, omniscient and the germ of Brahma. I bow to you. You are the germ of all objects, animate and inanimate; you are above all attributes, the very essence of attributes, the germ, receptacle and lord of all attributes. I bow to you. O lord of my life, you are the master of all kinds of perfection (Animâ etc.). You are an adept, the very symbol of perfection, the image and the germ of asceticism and yourself an ascetic. I bow to you."

106-10. You are as describable as well as an indescribable object. You are the germ of that object and the germ of all objects. I bow to you. I bow to that God by constantly worshipping whom I have become Saraswatî,

Lakṣmī, Durgā, Gangā, and mother of the Vedas, and have thus become adorable in the world. I bow to that lord the touch of whose servants, and the contemplation of whose name day and night consecrate the place frequented by pilgrims." The chaste Rādhā having adored him thus kept her body under water, dedicated her life and soul to Kṛṣṇa and looked motionless like a post or pillar. Whoever reads the above hymn composed by Rādhā in the morning, noon and evening attains the faith and homage of Hari and obtains the status of Rādhā. Whoever reads the hymn reverentially in emergency attains all sorts of prosperity and recovers articles lost for ever, stolen or spoiled. Whoever being afflicted with care reads this hymn attains supreme happiness, posterity and cheerfulness of mind. A woman, separated from her husband, son or friend, and beset with peril attains her object if she reverentially reads it for a month. If a virgin listens to it for a year, she gets a husband accomplished like Lord Kṛṣṇa.

115-124. Rādhā, settled in the water and praying and eulogising the lotus feet of Hari, opened her eyes and found that the whole world was full of Kṛṣṇa and that the coast of the Yamunā was covered with clothes and articles. She then asked herself if all this was a mere dream or hallucination on her part. The cowherdesses discovered along with the clothes the articles in the very position which they had occupied before. The container of the articles was the same. The milk-maids emerged from the water, performed the vow in question and went home with the permission of Rādhā." Nārada said, "Lord, what is the name of the vow performed by the milk-maids? What fruit does it yield? What are the ingredients of the vow? How is the fee given to the priest? What are the sweet mystries connected with the termination of the vow? O blessed soul, kindly give me in detail all these accounts of Hari". Śūta said, "The great Muni Nārāyaṇa, the chief of the spiritual guides of the poets, smiled at the words of Nārada and said "O son, listen, I am going to narrate to you fully the ordinances of the, vow. This vow is called Gaurīvrata. It is performed in the month of Agrahāyana. The girls should put on washed clothes after bathing, invoke Gaṇeśa the sun, the fire, Nārāyaṇa Śiva and Śivā, worship them with five ingredients and then commence the vow.

125-138. Below the jar they should construct a quadrangular sphere, purify it with sandal, aloe, musk, and saffron, build with sand the image of the ten-handed Durgā, impress the forehead with marks of vermilion and below that with marks of sandal, contemplate and invoke the goddess and with folded hands having read the following Mantra commence her worship thus; "O Gauri, you gracefully constitute half the body of Śiva, O auspicious nymph, as you are his spouse similarly make us spouses of lovely, precious husbands. After having read the above Mantra, they should meditate in their mind the figure of Durgā, the mother of the universe. This Dhyān is stated in the Sāma Veda: it is mysterious and calculated to yield all fruits. I am going to reveal to you the treasure which is unattainable even by sages. By this Dhyāna, the adepts contemplate Durgā. She is the spouse and darling of Śiva, devoted to him and dwells in his heart. She has a smiling face and cheerful, lovely eyes: her fame is great; she is in the prime of her youth and decked with bracelets, armlets and anklets of gem: her cheek is decorated with

ear-rings of gem ; her neck is decked with jasmine wreath ; her head is beautified with chignon attracting the bees ; her forehead is marked with vermilion and musk ; her head is crowned with diadem ; she is clad in dress chastened by fire ; her neck is decked with a wreath of shining gems and, in its proximity, with a garland of Pârijâta which descends up to the knee ; her lovely loins are hard, thick and bending a little through the predominance of youth in its prime. She is effulgent like ten millions of suns and constantly adored by Brahmâ and other gods, her lips are like ripe bimbâs : her hue is like the fair champak ; her teeth put to shame the pearls ; and the sphere of her face is enchanting like the moon of autumn. I adore the goddess who fulfils the objects of the devout.

139-167. After this Dhyân, they should offer flowers to the head. Then with other flowers in their hands they should reverentially contemplate her again. In this vow, they should every day with the above mystic formula cheerfully offer to the goddess sixteen ingredients ; and afterwards they should eulogise her with the Mantra, bow to her and reverentially listen to her narratives. Nârada said, "Lord, I heard all about the rules of the vow, the extraordinary hymn and the fruits of the vow. Now, I want to hear about the vow of Gaurî. Lord, who performed this vow at first and who introduced it into the earth? O remover of doubt, kindly narrate to me the above points in detail. Nârâyana said, "In days of yore Kus'adhwaja had a chaste daughter named Vedavatî. At first she performed this vow at the holy place called Puşkara. On the day the vow was over, Durgâ, the mother of the world, effulgent like ten millions of suns, ascended a golden chariot and with a hundred thousand female ascetics appeared in person before Vedavatî and with a smiling and cheerful appearance said, "I bless you, Vedavatî. Solicit any boon that you desire. I have been pleased with your vow and have come here to grant you the boon desired." Vedavatî opened her eyes and saw her. She bowed to her and with folded palms said, thus "O goddess, give me the boon that Nârâyana may be my husband ; and the second boon which I ask is this, may my faith in your lotus feet be firmly established. I do not want any other boon." The spouse of Śiva, the mother of the world, when she heard this, descended from her car soon and said, O mother of the world, you are the incarnation of Lakṣmî, I know. You have descended to the world simply to consecrate India. Goddess, by the touch of the dust of your feet the earth and all the holy places are at once consecrated. O devotee, your vow and your devotion are meant to impart instruction to the people, for at very birth, you are the favourite spouse of Nârâyana. Viṣṇu, to relieve the earth of her burden and to punish robbers will descend to Ayodhyâ in the Tretâ age with all his digits. Afterwards he will relieve two of his servants fallen through the curse of a Brâhman. You had better go to Mithilâ in the form of a child. Janaka, the king of Mithilâ, when he will obtain you (the offspring of no womb) will be careful by rear you up. You will be known by the name of Sitâ. Afterwards Râma will go to Mithilâ and marry you. In this way in every Kalpa you will be the beloved spouse of Nârâyana." So saying Pârvatî embraced Vedavatî and went home. Afterwards the chaste Vedavatî took the form of a child and went to Mithilâ. Through the powers, of her

illusions, she lay asleep within the furrow of the plough. Janaka saw that a girl was lying naked on the earth with her eyes shut and crying. Her colour was like heated gold, her body was very radiant. Janaka at once took and embraced her and proceeded in the direction of his house. In the way there was a voice from the sky to the following effect: "O king Janaka, carry to house the unborn girl who is the incarnation of Lakṣmī. Nārāyaṇa will be your son-in-law." Hearing this, Janaka took her home with all the greater alacrity. Then he made over the girl to his wife that she might nurse her. In course of time the girl became young and by virtue of this vow obtained Rāma the king of the world the son of Daśaratha as her husband. The milk-maids by virtue of the vow obtained Kṛṣṇa as their husband. O Brāhmin, I just told you about the vow of Gaurī. A virgin who performs this vow in India certainly obtains a husband like Kṛṣṇa.

168-182 Nārāyaṇa said, "O Nārada, the milk-maids performed this vow for a month and every day eulogised the goddess according to the above hymn. On the last day they cheerfully completed the vow and adored the goddess according to the hymn as stated in the Kāṇwa-Śākhā. I am going to tell you the hymn by virtue of which the truthful Sītā obtained the lotus eyed Rāma as her husband. Jānakī said "O goddess symbol of strength, you are the support of all objects the shelter of all virtue, and the constant associate of Śiva. Give me a suitable person for my husband. I bow to you. O goddess, you are the symbol of creation, preservation and destruction. You create, preserve and destroy. You are the germ of creation, preservation and destruction. I bow to you. You are devoted to your husband and chaste. You know well the dignity of the husband. I bow to you. Give me a suitable person for my husband. O source of virtue you are the benefactress of the world, the germ of all good I bow to you. O spouse of Śankara, you do good to everybody. You are the germ of every-thing and destroy all calamities: you are the goddess, universal. I bow to you mother of the universe. O Nārāyaṇī, hunger, thirst, kindness, desire, reverence, sleep, indolence, memory, forgiveness; all these are the outcome of your digits. I bow to you. O emblem of great delusion, you are visible and invisible; you are the root of things, visible and invisible. You are the source of all fruits; you are also indescribable. I bow to you. You are blessed in Śankara, your husband, i. e. you have secured his affection; and you are the source of all prosperity. I bow to you. Give me prosperity and Nārāyaṇa as my husband. A woman who on the day that the vow is complete adores Śivā with the above hymn and reverentially bows to her surely attains the supreme Hari as her husband in this world, enjoys happiness as desired by her and in the end, mounted on a celestial car, goes to Lord Kṛṣṇa.

183-197. On the day the vow was complete, Rādhā with the milk-maids eulogised the goddess, bowed to her and completed the vow. Afterwards she gave gold and a thousand cows as sacredotiel fees to the Brāhmins, courteously feasted a thousand Brāhmins, distributed wealth to the beggars and prepared to go home. At her command there was a flourish of music. At this time, at that place, Durgā with ten hands decked with ornaments, with a smiling and cheerful appearance, effulgent with the light of Brahman mounted on a lion, the deity who destroys

calamity descended from the sky. The goddess clad in apparel of gem descended from the golden car and hastily embraced Râdhâ. The milk-maids cheerfully bowed to her. Durgâ blessed them saying, "May your object be fulfilled." She greeted them affectionately and with a smiling face said to Râdhâ, "O Râdhâ, you are dearer to the Lord of all, than his life. You have taken a human form through mere illusion. Your vow is meant to impart instruction to the people. Fair one, do you remember the Being conversant with the S'âstras, the Lord of the Goloka? Do you remember the graceful mountain, the river Virajā and the sphere of the Râsa situated at the Vrindâvana, lovely and enticing, constructed by the voluptuous Lord Kṛiṣṇa conversant with sexual science? O chaste nymph, you have emanated from half the body of Lord Kṛiṣṇa and are equal to Kṛiṣṇa in valour. The goddesses have sprung from the digits of your digits. It is impossible that you should be a woman. Goddess, at the command of Kṛiṣṇa, you have taken a human form and descended to the earth. You are of a tranquil disposition. How can we call you a woman? A chaste one you are unborn and you destroy birth, death and decrepitude. Through the sanctities of Kalâvatî, you have been born as her daughter. How can we call you a woman?

198-209. O chaste one, you are the life of Hari. The Vedas are unable to draw a distinction between you both (Râdhâ and Kṛiṣṇa). How can we to call you a woman? O chaste one, in days of yore Brahmâ adored you for sixty thousand years and yet he was unable to see your lotus feet. How can we call you a woman? How can we call you a woman when King Suyagna of Manu's race went to Goloka through you when Bhrigurâma through your mystic formula and amulet rid the earth of the Kṣatriyas twenty-one times, when Paras'urâma through the mantra which he got from S'iva at the Puṣkara killed Kârta Viryya; when I was daunted by fear at the mere mention of your name though I heard with indignation that the said Paras'urâma very haughtily broke the tooth of my son; when for your satisfaction Hari preserved him, as I was about to reduce him to ashes? O mother of the world, in every age and at every birth Lord Hari has been singled out to be your husband. And yet you observe the vow to educate the people. Chaste one, after the lapse of three months, in the lovely month of spring in the night in solitude in the sphere of the Râsa and at Vrindâvana, united with the cowherdresses, you merrily sport with Hari O Râdhâ, in every age you sport in this way. Brahmâ has written this and no one can efface this writing. O spouse of Hari, as I have been blessed in Śiva, so may you be blessed in Lord Kṛiṣṇa.

210-217. You always exist in Kṛiṣṇa as whiteness exists in milk, heat in fire, smell in earth and coolness in water. Neither a goddess, nor a woman, nor a demoness nor a female Gandharva can be so lucky as you. Goddess, by my blessing, Lord Kṛiṣṇa himself, the Supreme Being void of all attributes and adored by Brahmâ and other gods, will be subject to your will. I say, O chaste one, that the Being who cannot be attained by contemplation, who can with difficulty be adored by the yogis, who is served by Brahmâ, Ananta and other gods, will be subservient to you. O Râdhâ, you will be most lucky among women. In the end, you will go back to the Goloka with Kṛiṣṇa." So saying, Pârvatî disappeared. Then Râdhâ prepared to go home with the milkmaids. At this time Kṛiṣṇa came

to Râdhâ. She saw that Kriṣṇa, in the prime of his youth, lovely and dark-blue in complexion, in yellow dress and decked with ornaments of gem, was standing before her.

218-224. He had a smiling and cheerful appearance, he was inclined to favour his votaries ; his body was besmeared with sandal paste : his eyes resembled a pair of lotuses blooming in autumn, his face had the grace of the full moon of autumn ; his forehead was crowned with a diadem of gem, his teeth were like the grains of pomegranate ; his hands held the merry lotus meant for joy and the flute ; his image harboured the sportive grace of ten millions of Cupids ; he is void of attributes ; Brahmâ, Ananta and Śiva constantly adore him ; he is the form of Brahma, as determined by the Vedas : he is pious, indescribable, imperishable, patient, effulgent, eternal : he is the container and source of all good." Râdhâ when she beheld his indescribable charm got up suddenly and worshipped Kriṣṇa. At this sight she was oppressed with the darts of Cupid and almost fainted. She repeatedly cast at him arch glances and blushed with shame.

225-231. Then Hari stood up before the milk-maids and cheerfully said to Râdhâ thus : "O Râdhâ dearer to me than my life, solicit any boon that you desire. O milk-maids, you, too, crave any boon that you like. Upon this, Râdhâ and the milk-maids prayed for a boon from the Lord of all who was as efficacious as a Kalpa tree. Râdhâ said, "Lord, let the bee of my mind constantly hover round your lotus feet and drink the nectar of faith which is as sweet as the honey of the lotus. May you be the lord of my life in every birth and may I get in you faith which can with difficulty be attained. Lord, I wish that my mind may ever remain immersed in the recollection of your virtues, whether I am asleep or awake." The milk-maids said, "O friend of our lives, may you in every birth be our husband and may you see us in the same light as you do Râdhâ."

232-252. Thereupon Kriṣṇa, the delight of Yasodâ, cheerfully said Amen ! Then the Lord of the universe cheerfully gave a jasmine wreath, the lotus of a thousand leaves (used as a toy) to Râdhâ : and the remaining parlands and flowers to the cow-herdresses and said, "O milk-maids ; after the lapse of three months at Vrindâvana in the sphere of the Râsa you will sport with me. As I am, so you are. The Śrûti holds there is no distinction between you and me. I constitute your life and you constitute my life. O my beloved girls, your vow is meant to educate the people. You have no self-interest in the vow. You have descended to the earth along with me from the Goloka. You will go back with me to the Goloka. Now go home at once. As in every birth, I am dearer to you than your life ; so you, too, no doubt, are dearer to me than my life." So saying Kriṣṇa loitered on the coast of the Yamuna, and so did the milk-maids. They also observed him, again and again. Afterwards the milk-maids, with a smiling and cheerful countenance, with their crooked glances feasted upon the honey of the lunar face of Hari as the red-legged bartavelle drinks the rays of the moon. They shouted "Victory," again and again, and went home. Hari, too, with the children cheerfully returned home. Thus, O Nârada, I related to you the auspicious deeds of

Hari and gave you the account of the stealth of clothes belonging to the cowherdresses which is delightful to all people.

CHAPTER XXVIII.

1-11. Nārada said, "O saint, after three months had elapsed, Hari indulged for the first time in sexual intercourse with the milk-maids. O most gracious saint, what is the nature of the Vrindāvana or the sphere of the Rāsa? I am always very curious to hear new anecdotes of Hari as well as the excellent opera of the Rāsa. The account of the deeds of Hari on the surface of the globe is delightful to the ears. Therefore kindly recite to me the deeds of Hari which bless the reciter and the audience." Sūta said, Nārāyaṇa smiled at the words of the ascetic Nārada and cheerfully commenced to speak thus: "In days of yore, once upon a time, in the season of spring on the 13th day of the bright half of the month, Hari went to the Vrindāvana and saw that this wood was perfumed with the wind redolent of the various species of jasmine, *viz.* Kunda, Mālatī, etc., and the creeping plant of spring called Mādhavī and acquired a lovely grace through the hum of bees. In this forest, the male cuckoos seated on the green foliage of trees were making melodious notes. This place covered with new silken cloth suited to the sports of the Rāsa was looking very charming. It was perfumed with sandal, aloe, musk and saffron and filled with betel-leaves seasoned with camphor and various other delicacies. A certain part of the forest was adorned with beddings of frankincense. Many garlands of flowers added grace to the scene.

12-23. Within that forest, the sphere of the Rāsa, circular, chastened with sandal, aloe, musk and saffron was displaying its superb charms. It contained many a pond meant for amusement and many a garden teeming with flowers. Ganders, ducks and waterfowls were swimming on the waters. The ponds were full of water transparent like crystal and calculated to relieve the fatigue caused by sexual intercourse and contained lovely staircases fit for amusement. The sphere of the Rāsa was covered with curd, white paddy, fried rice, etc, and graced with beautiful plaitain trees associated with foliage of mangoes interwoven with thread. It was decorated with auspicious jars full of cocoanut and covered with jasmine wreaths. The destroyer of Madhu laughed at the sight of the sphere. For the sake of fun he played upon his lovely flute to excite the lust of the milk-maids. Rādhā with a heart full of passion, swooned at the melody. Her mind and soul dissolved with the tune. She stood there motionless like a tree. When she recovered, she heard the sound of the flute again. She was thereupon very much excited, now got up and then sat down. She then laid aside her necessary duties, rushed from her house and, looking on all sides, marched onward in the direction from which the sound of the flute was proceeding. But the lotus-feet of Lord Kṛṣṇa were always awake in her mind; and the lustre of her body and the radiance of her ornaments constructed with gems the finest production of the ocean, lighted the four quarters of the globe. Then thirty-three attendants of Rādhā including Sus'ilā and others were attracted by the melody of the flute and subdued by passion. Accordingly, they sacrificed the modesty characteristic of household women and fearlessly rushed from their houses.

24-34. The associates of Râdhâ were the best of the milk-maids. Now I am going to tell you the number of those who followed the associates. O lordly saint, the milk-maids who followed the thirty-three associates of Râdhâ were equal to one another in every respect, in dress, age and beauty. Sus'ilâ was followed by sixteen thousand attendants; Śas'ikalâ by fourteen thousand; Chandra-mukhî by thirteen thousand; Mâdhavî by eleven thousand; Kadambâ-mâlâ by thirteen thousand; Kuntî by ten thousand; Yamunâ by fourteen thousand; Jâhnavî by fourteen thousand; Subhâ by fourteen thousand; Padmâ by thirteen thousand; Durgâ by fourteen thousand; Mangalâ by sixteen thousand; Kâlikâ by fourteen thousand; Kamalâ by thirteen thousand; Saraswatî by thirteen thousand; Bhârâtî by ten thousand; Aparṇâ by ten thousand; Rati by ten thousand.

35-46. Gangâ was followed by fourteen thousand female attendants; Kṛiṣṇa-Priyâ, by sixteen thousand; Sati by thirteen thousand; Nandinî by ten thousand; Sundarî by thirteen thousand; Kṛiṣṇa-Prâṇa by sixteen thousand; Madhumatî by fourteen thousand; Champâ by fourteen thousand attendants. Gradually they all assembled, at one place. Some of the milk-maids went there with garlands in their hands; others with sandal; others with white chowrie, others with musk; others with saffron; others with small boxes of betels; others with gold and others with cloths, etc. Others went gladly to Chandrâvalî. The milk maids assembled at one place and after having cheerfully prepared the toilet of Râdhâ went to Vrindâvana. In the way, they shouted, "victory to Hari" and in a moment they came to the lovely Vrindâvana and saw the enchanting sphere of the Râsa. The scenery of the sphere was more delightful than Heaven and was radiant with the pure light of the full moon. This place was very solitary and teeming with blooming flowers. A gentle breeze was blowing and scattering the fragrance of the flowers on all sides.

47-65. The milk-maids heard in that delightful place the melodious note of the male cuckoos calculated to excite the passion of woman and entice the heart of saints. There the male and female bees infatuated with the taste of the honey of flowers were making a humming noise. Râdhikâ with all the girls remembering the lotus feet of Lord Kṛiṣṇa entered into the sphere of the Râsa. Lord Kṛiṣṇa saw with pleasure that Râdhâ was approaching him with female attendants in her train. She was decked with ornaments of gem and clad in lovely dress. Her eyes were arch. She had the gait of an elephant. She was capable of attracting even the heart of ladies. She was decorated with new garments. She was in the prime of her youth; and her grace was most enchanting. Her loins and buttocks were thick and unwieldy. She resembled the fair Champak in colour. Her face was like the full moon of autumn. She sustained a chignon decorated with jasmine wreath. Then Râdhâ also saw that Kṛiṣṇa was also looking slantingly at her, as though she were dearer to him than his life. He was in the prime of his youth and decked with ornaments of gem. He harboured the sportive charms of millions of Cupids. He was dark-blue in appearance and extremely handsome. Râdhâ with crooked glances looked, again and again, at Kṛiṣṇa who was most wonderful, who had an incomparable grace and was clad in picturesque dress. She hid her face with hem of her garment in shame. She was immediately

oppressed with the darts of Cupid and, with a thrill of raptures animating her whole body, she lost her senses and almost fainted. Similarly, the playful Hari, being oppressed with the darts of Cupid represented by her glances, stood up before her senseless like a stone. The flute and the bright lotus used as a toy dropped from his hands. The yellow dress and the plumage of the peacock likewise slipped from his body. Hari in a moment recovered, went to Râdhâ and affectionately embraced and kissed her. The touch of lord Kṛṣṇa restored her to consciousness. She deeply embraced the lord of her life, who was dearer to her than her life and kissed his lotus face again and again. Râdhâ and Kṛṣṇa enticed the heart of each; and Hari who was the best of all humorous beings went with Râdhâ, the jovial damsel to the pleasure-house which was full of betel-leaves, seasoned with camphor and other things fit for enjoyment, which was graced with diamond lamps and looking glasses, which was decked with bedsteads, besmeared with sandal and constructed with the flowers of Champak. There they remained together.

66-81. Then the destroyer of Madhu ate with pleasure the fragrant betel leaves offered to him by Râdhâ. Râdhâ, the mistress of the Râsa, also merrily chewed the betel given to her by Kṛṣṇa. When Hari gave Râdhâ the betel-leaf chewed by him, the passionate Râdhâ smiled and cheerfully and reverentially ate it up. Then Kṛṣṇa demanded the betel-leaf chewed by Râdhâ: she did not give it to him, but in fear threw herself prostrate at his feet. At this time Hari who was excited with passion slept on the bed with Râdhâ with a view to enjoy sexual intercourse with her. Then the most witty Hari committed with her eight kinds of sexual intercourse (adverse, etc.) systematically assailed her with teeth, nail and hands and kissed her in eight mysterious ways consistent with the doctrines of sexual science and delightful to the ladies. At the time of sexual intercourse the passionate Hari with the different members of his body embraced delightfully the different members of the bodies of the lustful damsels. Both Râdhâ and Kṛṣṇa were expert in matters relating to sexual intercourse; so the war of love knew no intermission. Thus the lord of Râdhâ assumed identical forms at one and the same time and entering into every chamber committed sexual intercourse with each and every woman in the lovely sphere of the Râsa. Hari in the shape of a cowherd flirted with the milk maids inside the chambers and engaged with them in other kinds of sports outside the chambers. In his intercourse with nine lakhs of milk-maids, he assumed nine lakhs of forms of cowherds. All combined constituted eighteen lakhs of cowherds and cowherdesses in the sphere of the Râsa. The hair of every one was dishevelled, the ornament of every one was torn; and the dress of every one was shattered. That place solely resounded with the noise caused by armlets, bracelets and anklets. Every one was infatuated with passion and fainted. After indulging in the sports on land, all of them indulged in aquatic sports. With these gambols, they were exhausted. They then soon got up from the waters, put on their clothes, observed their lotus faces in the looking glass of gem and after having applied to their bodies sandal, aloe, musk, perfume and put on fragrant wreaths they were restored to their normal condition.

82-99. Afterwards the eighteen hundred thousand cowherds and cowherdesses joyfully ate betel leaves perfumed with camphor and observed

their faces in pure looking-glasses. Some of the cow herdresses, being excited with passion, out of fun forcibly took away the flute from the hands of Lord Kṛiṣṇa. Then they pulled his yellow dress. Some passionate girl denuded him of his clothes, took away his yellow garment and then in jest returned it to him. Some cow-herdess said to him, "Listen to matters relating to redemption." So saying she held Kṛiṣṇa, the lord of her life, embraced him again and again and kissed him on the cheek and bimba-like lips. Some cowherdess intentionally showed to him her smiling lunar face full of glances, rising breast and delicate waist. Some of the milk-maids held their lord with their hands, placed him in their laps and constructed for his head a crest associated with jasmine wreath. Some pulled his crest and attached to it the plumage of peacock. Others adorned the crest with wreaths of flowers, others fanned and tended the lord of their lives with white chowries. Other passionate girls besmeared his body with fragrant sandal. Some milk-maid snatched from some other milk-maid the flute and passionately gave it to her husband to add to their mutual love. Some cowherdess dragged another cowherdess, denuded her of clothes and seated her in the lap of Lord Kṛiṣṇa besmeared with sandal. Some danced and sang with Kṛiṣṇa in the centre; others forcibly caused him to dance. Kṛiṣṇa also out of fun, dragged the clothes of some milk-maid, made her naked and then returned the clothes to her. Then he dragged Râdhâ to her breast and prepared for her a charming chignon. He fixed on her head the mark of vermilion combined with the mark of musk and painted her cheek with lines of cosmetics. Then Lord Kṛiṣṇa carefully decked her with lovely clothes chastened by fire, took hold of her lotus feet and adorned them with anklets. He then polished her nails and dyed them with lac. Then he adorned her with various kinds of ornaments, annointed her body with perfume, her neck with garlands and kissed her lotus face, again and again. Then the lord applied the collyrium paint to her eyes, suspended the precious pearl produced in the elephant's head on the front of her nose and assailed her loins and rising breast with nails and her lips (red like bimbâs) with his teeth.

100-116. Then he played with Râdhâ on the coast of the pond in solitude and came back to the sphere of the Râsa. There he played with her to his entire satisfaction. There was moonshine outside the sphere. The bees were humming sweetly and the cuckoos singing in the sphere of the Râsa besmeared with flowers and sandal and rendered fragrant by the carrying the sweet scent of the flowers and the sandal. Hari, the great spiritual guide of ascetics and the thief of the hearts of the milk-maids wielded, several forms again and committed sexual intercourse with the girls. O Nârada, at that time, the anklets, bracelets and armlets resounded merrily. On account of this intercourse just initiated, there was a thrill of raptures agitating the figures of the milk-maids. Their hands and legs were set in motion. They became almost senseless. When they recovered, Kṛiṣṇa and the girls assailed one another with teeth and nails. He assailed their breast, with his nails and impressed their hard loins also with marks of his nail. In that war of love, the cloth tied round their waist, their chignon and small bell adorned and their lovely garment and toilet was ruffled. Then the

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